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JEWISH NEWS

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Jewish tradition 'permits' abortion. If you believe in bodily autonomy, that's not enough.

Michal Raucher, originally for the JTA

In early May, Israeli Health Minister Nitzan Horowitz responded to the draft U.S. Supreme Court opinion that would overturn Roe v. Wade, "A woman's rights over her own body are hers alone."

It might seem odd that the Israeli health minister was commenting on American abortion law, but his response, contained in a tweet, addresses a theme common to the abortion discussion in Israel and America that I research as an ethicist and scholar of reproduction among Jews.

In the 1970s, the Israeli Knesset debated the legalization of abortion. After several years of discussions, it ultimately passed a law that permitted abortion in certain circumstances: 1) If a woman is younger than 17 or older than 40; 2) when pregnancy results from rape, incest or extra-marital relations; 3) under the possibility that the baby will be born with a physical or mental deformity; and 4) when the continuation of the pregnancy could endanger a woman's life or mental health. This law allows for certain abortions to be performed until the 39th week of pregnancy.

Sheila Katz, CEO of the National Council of Jewish Women, speaks at an abortion rights rally in front of the US Supreme Court in December. (*Courtesy Danya Ruttenberg.*)

When I teach Americans about abortion law in Israel, they often express shock that Israel seems much more progressive than America. That's because their frame of reference for religion and abortion is a particular strain of American anti-abortion Christianity. My students — college-aged and adult, Jewish or not — are surprised to see a country so strongly influenced by religion that is not opposed to abortion.

Yet in one important way the Israeli and American attitudes toward abortion are similar. They both reflect the fundamental assumption that abortion is wrong, and one must have a "good enough" reason to do something that is otherwise wrong. This is called the justi-

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Working together

By Rabbi Josh Whinston

There is a classic joke about a Jewish castaway who finally gets discovered on his remote tropical island. When the rescuers arrive, they are amazed to see the wonderful town he has built all by himself on the island. They walk with him as he points out the different buildings he constructed. The castaway shows them the bakery and the blacksmith and the bathhouse. Finally, the rescuers notice that there are two synagogues at the end of the street the castaway had built. They look at him and ask, "Why would you build two synagogues?" The man responded, "Oh, this synagogue is my shul, but that one over there, that is the one I would never step foot into."

It's an old joke and still makes me chuckle a bit, but only out of nostalgia for a particular style of deprecating Jewish humor. That joke could only be amusing in thriving Jewish communities where both the synagogues in question can, so to speak, get a minyan. Today, in a Jewish world where most synagogues *are* the synagogue the Jews won't step into — because most Jews rarely step into any synagogue — the joke about the Jewish castaway loses much of its humor.

No, today, the joke is that this castaway spent all that energy building two synagogues no one ever enters. I wonder what might have been had the castaway built a raft or a bridge instead of these synagogues? And yet, even though dwindling numbers are an acknowledged truth, we see very little shift in the communal landscape.

Maybe fifty or a hundred years ago, with leaders vying for donors, members, and participants, the kinds of turf wars we still see between synagogues, federations, and JCCs made sense. But they don't today. It is time for the Jewish community to set out on a different communal journey. If the past was about flagship synagogues, multimillion-dollar federations, and sparkling JCC campuses, the future must be about flagship Jewish communities.

It is time for the Jewish community to transition from "me" to "we." And that means giving up on the turf battles that make us closed to thinking outside our respective organizations. We must form

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From the Editor

I'm writing this column on the 36th day of the Omer, which I've been trying to count for the first time this year with as much regularity as I can muster. The Omer counts the 49 days — seven days of seven weeks — between Passover and Shavuot and is an opportunity to refine one's relationship with God, or as Rabbi Yael Levy might say, the Highest Will and Source of Life.

Clare Kinberg

It feels right, though disconcerting, to have a daily focus on aligning myself in this way. But it may just be that life itself is disconcerting. I've just retired from my position as Director of the Ann Arbor Reconstructionist Congregation's religious school. I served in the position for seven years, and now feel that I need more time to focus on publishing and editing the *Washtenaw Jewish News*. I'll really miss learning with the younglings every week. AARC is also losing our beloved Rabbi Ora at the end of June. Rabbi Ora has been my colleague and friend for the full five years she has been in Ann Arbor, and I will deeply miss her gentle and wise counsel. Luckily for the AARC, which spent most of the last three decades as a havurah, there is plenty of lay leadership to guide the congregation until a new rabbi and a new religious school director are hired.

At the end of June, I will be attending for the first time the annual conference of the AJPA, the American Jewish Press Association. The WJN is one of very few Jewish publications that are not published by or in association with a Jewish federation: Independent Jewish publishing is a thing of the past, and hopefully, the future. I hope to caucus at the conference with other independent publishers.

There are lots of serious topics addressed in this issue of the WJN, from abortion and racist murders to who counts Jews, and who counts as a Jew. Expanding who counts is one of the purposes behind the "Everyone has a Story" Jewish story-telling event at the Ark on June 13 (see page 6). I hope to see you there. ■

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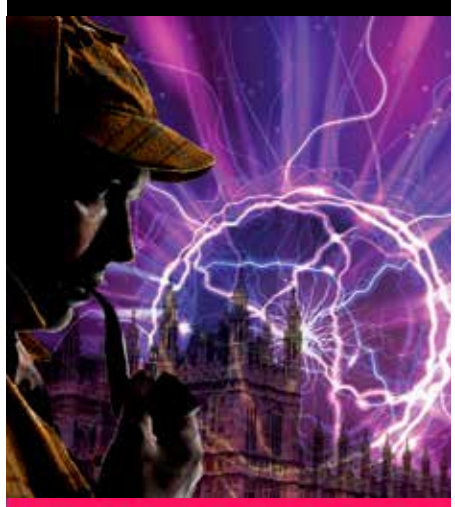

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The spirited and spiritual TBE retreat

by Murray Rosenthal, Temple Beth Emeth member

Our prayers were finally answered! On the last weekend in April, 46 Temple Beth Emeth congregants met in-person for a three-day retreat. Since the start of the COVID-19 pandemic, TBE has now begun major in-person events including the Passover Seder, which was held earlier in April.

The venue for the TBE Retreat was the Butzel Retreat Center in Ortonville, Michigan. This was also the first time that this center hosted a major event since the start of the pandemic. The focus of the retreat was deepening our Jewish experience through prayer. The facilitators did a great job in guiding us. The weekend was led by Rabbi Josh Whinston; preeminent Israeli poet and liturgist Aldon Solovy; and a talented local artist, Elena Weissman. The attendees were housed in comfortable cabins or hotel-style rooms. Activities included morning and Shabbat services, learning Torah and Talmud, writing prayers, creating art (see the picture for an example), enjoying the outdoors (e.g., campfires, hikes, canoeing), yoga, meditation, Zumba, and a talent show. The weather was fair, for this time of year, and a few events were held outdoors. The attendees were also fulfilled by the excellent food service provided by the Butzel Center.

COVID safety was paramount. All attendees were required to show proof of vaccination, took a COVID test within 24 hours before the start of the retreat and wore masks when indoors, except for the group picture.

This event was created and planned by attendees of TBE morning services, which started during the pandemic. Every weekday morning at 9:15 a.m. on Zoom, we all can (still) attend morning blessings, which are led by Rabbi Josh (to attend, access the TBE calendar). Although daily Zoom blessings were and are a great way to pray together, there is no substitute for meeting in person.

The attendees established the consensus that this was a wonderful program and TBE plans to hold similar retreats in the future. This retreat was both spirited and spiritual; being and worshiping together was an answer to our prayers! ■

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Jewish sustainability organization Hazon Detroit hires Amit Weitzer to lead

Hannah Davis, special to the WJN

Amit Weitzer started as the Hazon Detroit Director in February, taking over for Wren Hack, who had been director for three years. WJN talked to Weitzer about the path that led her to this new role and her future plans.

"Hazon Detroit is a wonderful fit for me," Weitzer says, because Hazon is at the intersection of her interests in outdoor immersive experience, Jewish social justice work, and youth and community development. Hazon is a great place to engage with, support, and inspire the Jewish community through institutional organizing and partnerships to engage with environmental and climate stewardship. It is one place where, she says, "we can work to address the climate crisis as a community."

Weitzer hadn't been directly involved with Hazon prior to starting her new position, though she knew about and appreciated the work they did, through her involvement in Jewish communal life in Detroit. She'd been on the job for a month at the time of our interview and has been very impressed with the energizing nature of the conversations she's had so far. "I feel really blessed to get to spend much of the day imagining with community partners how we can ignite more people to integrate their Jewish identity with their sense of responsibility for the environment and the climate. So many meetings are an opportunity to reconnect with people I've known and loved from other spaces, even though I'm new to Hazon's specific programs."

Hazon is a national nonprofit organization "that seeks to 'create new vision' in the Jewish community through outdoor and environmental education." According to their website, "We envision vibrant sustainable Jewish communities, enriched by Jewish wisdom, authentic nature connection, and environmental responsibility, working with our partners to create a better world for all."

When asked what Hazon's mission means to her, Weitzer said she loves that it isn't seeking to duplicate the work of other extraordinary Jewish institutions, but rather to create partnerships and see how these other organizations can integrate a sense of environmental responsibility into their existing work. She said, "I feel most connected to my Judaism when it reflects relevant content from my life. As a parent of young children, living in this moment and very aware of and concerned about the climate, I'm looking for and excited by a Judaism that wants to engage with that. I'm hungry for a Judaism that reflects that content." Hazon wants people to understand that to be Jewish means to be stewarding the earth, just as it means caring for one another.

Weitzer was born and raised in metro Detroit. She notes the empowering and foundational early experiences in Jewish outdoor education and recreation, most notably at Tamarack's Agree Outpost wilderness leadership program for high school age campers, where she participated as a camper, counselor, supervisor, and eventually as director. She says, "I came into my own as a coach, as a supervisor, as a leader, as a collaborator in that wonderful context," working together in "intimate Jewish community" with others in back country settings.

After college, Weitzer worked as a community organizer on a criminal justice reform campaign, and that work brought her into the city of Detroit and connected her to the Jewish social justice world.

Later she worked as the Detroit Programs Manager for the Student Conservation Association, which is a national youth development and environmental conservation organization working to cultivate the next generation of environmental leaders. The program created employment opportunities for hundreds of young Detroiters to work on environmental conservation and agriculture projects in neighborhood green spaces. "It was one of the primary ways that I came to know and love Detroit, by exploring neighborhood green spaces and city parks, working collaboratively with friend groups and neighborhood associations that were doing extraordinary work and advocacy for green spaces that were often under-resourced, and by working with young people to ignite and support them to take ownership." She wanted to try to bring some of the magic and power of camp community into a workforce development program, creating opportunities for young people to work on trails and go on hikes in northern Michigan and the upper peninsula.

From there, Weitzer went back to school for her degree in social work from U-M. She says her work during that time helped in "refining some skills and insights around organizational and youth development, the intersections of mental health and wellness, and environmental education and outdoor immersive experiences." Upon graduation she was hired as the Executive Director of Camp Tavor, the Habonim Dror camp in Three Rivers Michigan, where she stayed for five and a half years.

Weitzer has only been in her new position with Hazon for a short time and is focusing on listening and learning from those around her. She wants to set specific goals that are rooted in what she hears from people and the institutional and community leaders around her.

So far, she's heard a lot of "interest and hunger for more Jewish outdoor earth-based experiences." She'd like to empower and support institutions who want to integrate an immersive outdoor element into their school programs. Programs like that provide the strongest foundation for future engagement with environmental stewardship, and she'd like to help scale existing programs and develop new ones. "The Jewish calendar and holidays create so many entrees to thinking about the outdoors, the rhythms of the year, and food."

There are plenty of ways to engage with the work Hazon is doing and to integrate it into existing work. "We want to connect with folks wherever they are on the continuum of engaging with environmental sustainability. If it's doing their own growing for the first time, working with their institution on sustainability initiatives, or doing an energy audit to set emissions goals for the congregation, we want to work with them on what's going to be the right fit for and reflection of their values and identity. And we want to connect them with other people so they can do this work in community with others and feel nourished in it."

Check out what Hazon Detroit is up to: https://hazon.org/detroit/ ■

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National Council of Jewish Women creates outlet for Jews to donate to abortion funds

Jackie Hajdenberg, originally for the JTA

In the 1920s, the National Council of Jewish Women helped establish the first 10 birth control clinics in the United States, which later became Planned Parenthood clinics. Now, with the right to abortion under threat, the group is partnering with the National Abortion Federation to raise funds for people who need help to end pregnancies.

As the Supreme Court appears likely to soon overturn Roe v. Wade, NCJW's Jewish Fund for Abortion Access will help pay for the NAF's abortion hotline, the largest in the country; to directly support people who must travel to receive abortions because of restrictions in their home states; and to cover medical costs associated with abortion procedures.

The fund, announced during the council's annual meeting in May, marks the first time that the National Council of Jewish Women has undertaken a fundraising effort for another domestic organization. (It has raised funds for progressive causes in Israel in the past.)

The choice to do so felt self-evident, Sheila Katz, the group's CEO, told the Jewish Telegraphic Agency.

"One of the reasons National Abortion Federation is a good partner is because their hotline is the most known and it's the most turned to," said Katz. "There's no need for organizations, including Jewish organizations or synagogues or youth groups, to be reinventing the wheel."

Since a leaked draft in May suggesting a Supreme Court majority is ready to overturn the 1973 decision that legalized abortion across the United States, NCJW has been receiving nonstop emails and calls from organizations and individuals looking to help, as well as from people who are themselves seeking abortion care. The group, which has been organizing around reproductive rights for decades, launched the Rabbis for Repro group in 2020.

Initially, Katz said, the instinct within her group was to support people who stand to lose abortion access by working in local communities and directly with clinics providing abortion care.

"But what we heard overwhelmingly is that people who are getting abortions want to see people who look like them as part of the process and they need people with expertise as part of the process," she said, noting that NCJW is a historically white organization that does not reflect the lower-income demographic of the people who would be most likely to lose access to legal abortions after the end of Roe v. Wade.

"It really feels powerful and special and a moment of growth for NCJW that we are able to say, 'We're not the right people to show up physically,'" Katz said. "So we're going to provide funding instead.'"

The plan for now is to run the fund for six months, Katz said. The group is also keeping an eye on potential litigation that could challenge a Supreme Court decision to do away with abortion rights. ■

Which way will Michigan go with abortion rights?

Patti Smith, special to the WJN

Abortion rights in Michigan will most certainly be in doubt if the leaked draft of the Supreme Court's decision in *Dobbs v. Jackson Women's Health Organization* bears out. The leaked draft sparked outrage, protests, and worry throughout the country. When and if *Roe v. Wade* — and the right to an abortion under the right to privacy doctrine — is overturned, the issue returns to the states. That means that abortion might be legal in Illinois but not in other states, including Michigan. Should *Roe* be overturned, a 1931 law in Michigan (MCL 750.14) will come back into effect, making it a felony to provide an abortion in Michigan.

Governor Gretchen Whitmer filed a case with Michigan's Supreme Court seeking to guarantee the right to an abortion under our state constitution. The named defendants are prosecuting attorneys in 13 Michigan counties, so named because of their role in implementing criminal laws. Seven prosecuting attorneys, including Washtenaw County's Eli Savit, filed a brief in response, agreeing with the governor's request that the court take up the case. Explains Jonathan Miller of the Public Rights Project which is representing Savit, "These prosecutors agree that there is a vital public need for the Michigan Supreme Court to take up this case quickly, especially following the leak of the draft *Dobbs* decision."

Michigan has never acknowledged a right to abortion under state law. While the Michigan State Supreme Court has not pronounced an opinion on the issue, the Michigan Court of Appeals in 1997 ruled that "there is no right to abortion under the Michigan Constitution."

The *Dobbs* case revolves around Mississippi's law restricting abortion to the first 15 weeks of pregnancy, something that is unconstitutional under the current *Roe* decision. Given the likelihood of the landmark abortion rights case being overturned, state legislatures have already enacted numerous abortion restrictions and bans that are currently unconstitutional under *Roe*.

Governor Whitmer filed her action charging that the 1931 Michigan abortion law violates the due process and equal protection guarantees in our state constitution. The action seeks clarity from the Michigan Supreme Court of the constitutional rights of women seeking abortions before anyone is arrested or faces criminal charges for exercising their rights.

Even though the seven respondent prosecuting attorneys may not pursue charges against someone providing an abortion (Savit has already vowed that he will not prosecute abortion in Washtenaw County), the cases could still be investigated by police and arrests made. Miller says that even though the language of MCL 750.14 focuses on providers of abortion "there is a likely argument made by some that the pregnant person could (also) be prosecuted under the law."

Miller adds that "other states (are) seeking to prosecute people who leave the state to obtain an abortion elsewhere." Following this logic, it therefore could be possible that a woman could seek an abortion in a county where the law was not being enforced and then be arrested when she returns to her home county.

The hope is that the Michigan Supreme Court takes this case up quickly. Currently it is unclear as to what the timeline will be or if this request will be acted upon before the official *Dobbs* announcement. Miller stresses, "There is an urgent need for the Court to intervene and protect the rights and access to care of Michiganders." ■

Ann Arbor delegation goes to JPro22

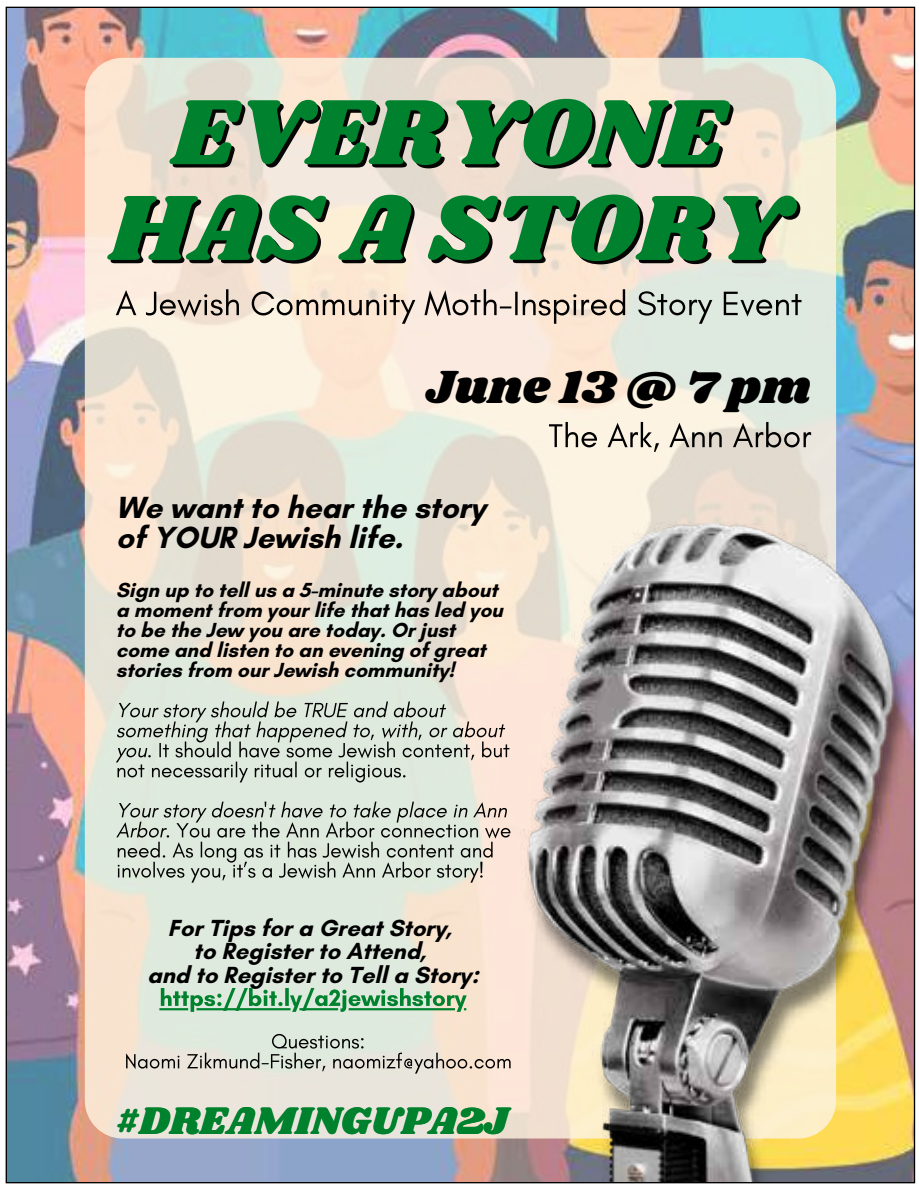
By Hilary Greenberg, Jewish Federation of Greater Ann Arbor

The JPro22 Conference, "Going Places, Together," was held at the Huntington Conference Center in Cleveland, Ohio, on May 2–4. JPro, an organization that provides professional development to Jewish communal professionals, teamed up with Jewish Federations of North America to create an amazing conference, attended by 1,200 professionals. Among those 1,200 were five Jewish Federation of Greater Ann Arbor staff members and one staff member from Beth Israel Congregation. The Federation employees, including Eileen Freed (Executive Director), Julia Goode, Hilary Greenberg, McKenzie Katz, and Rachel Wall, were thrilled to include Heather Gale, Director of Youth Education Beth Israel Congregation, in our group. Together, theegation enjoyed workshops, community brainstorming sessions, plenaries featuring compelling keynote speakers, and even a Pictionary competition!

Federation Staff from Left: Hilary Greenberg, McKenzie Katz, Eileen Freed, Julia Goode, and Rachel Wall

On day 1, participants were able to attend optional site visits, affinity group gatherings, and an awesome evening of dessert and drinks at the Rock and Roll Hall of Fame. It was such a fun way to kick off the conference. The second day was filled with meaningful workshops. There was an abundance of options, but a few that were attended by the Ann Arbor delegation include: "BIPOC Empowerment and White Accountability," "$15 Per Email Address and Other Online Fundraising Wisdom," "Mergers and Partnerships without the Tsuris," "Spiritual Preparation for Talking about Race and Racism in Jewish Communities," and "Building a Vibrant Community." The closing plenary, "Bring it Together," offered on day 3, included a beautiful award ceremony for six very deserving young Jewish professionals.

The conference was undoubtedly a great way to bond with colleagues and learn innovative ideas to bring back to the Ann Arbor community. The delegation had a great time together and can't wait to implement many of the wonderful things that were learned. ■



Working together, continued from page 1

a more collaborative Jewish community because even our most successful event or fundraiser only touches the fraction of the Jewish community who step foot inside our doors.

This past March, we tried an experiment. Three of us in the Ann Arbor Jewish community invited members of the community — affiliated and unaffiliated, Jews from every stripe and movement — to discuss our collective future. We intentionally did not host the conversation as institutions, but as Jews, gathering together to discuss the state of our Jewish community. We then began to dream about our future. What will our Jewish community look like in 2045? Those gathered said they wanted a more united, less siloed, better integrated Jewish community.

Hearing these desires was heartening to me. I am always looking for strategic opportunities to create win-win situations for my synagogue and other organizations. I believe a rising tide raises all boats. Five years ago, my synagogue and our local JCC tried a different experiment. We hired one person to be the day-camp director for the JCC and the youth group advisor for the synagogue. By combining our efforts, we hired an employee who could spend more hours in each organization, and that employee received a better salary and overall compensation. Moreover, because the employee worked in both organizations, she was able to recruit in both places and I encouraged her to do so. I was concerned this may become an issue — good old turf wars—but it never seemed to arise. In any case, I would have been ecstatic for our youth group advisor to encourage kids to attend youth groups at other synagogues. More kids engaged in the Jewish community is the point! As a result of the partnership, parents in my synagogue felt more comfortable sending their kids to the day camp and day-camp families felt comfortable sending their kids to youth group programming. But this isn't the only strategic partnership in my community.

Two years ago, Temple Beth Emeth, Beth Israel Congregation, and Jewish Family Services collectively hired a social worker to serve both congregations. A crucial element to success of this project was the availability of clinical supervision by the staff of JFS. Without that partnership with JFS, neither synagogue would have been able to sustain appropriate supervision for a social worker. As an added bonus, after each organization contributed to fund the initial year of the position, with help from the Ann Arbor Area Community Foundation, JFS was able to secure grant funding, in part because the synergistic collaboration was appealing to funders. Now, both congregations have the benefit of a permanent staff member to provide crucial mental health care to the entire community. In addition, JFS has embedded an additional staff member in the two largest congregations in town and is looking to replicate the positions in other religious communities in the area.

The Jewish community is an ecosystem and ecosystems need healthy diversity to survive. The partnerships that we've cultivated in the Ann Arbor area serve the interests of TBE, but they also serve the interests of our partners. This is why I pursued them in the first place; I want strong partners. As a parent with young children, it is important to me that my own kids have a JCC day camp to attend. I am concerned with the day camp's success for my own interests, but also for the wider community. Likewise, it is important that there are multiple synagogues in my town and in the interest of a healthy Jewish community, I want to ensure these other communities are serving their members as well as I try to serve mine. When synagogues or communal organizations falter it destabilizes the entire system in small- and medium-size communities. The partnerships and meetings we've begun in our Jewish community have been wonderfully successful — of course, not without a few bumps in the road — but through the partnerships we all have been committed to the general principle, we can do more together than we can separately.

The other key success factor has been authentic collaboration. As these ideas germinated, I didn't wait long to share them with potential partners. I didn't develop the ideas beyond an initial concept, ensuring there was room for the diverse needs of partner organization. Collaboration in Jewish organizations often means that one organization has a fully fleshed out idea that they bring to other organizations and ask if those organizations would like to participate. Ideas have to start somewhere, but authentic collaboration only happens when all parties become deeply invested in outcomes. As an added benefit, all these programs have helped our bottom line.

I don't know what it is like to lead a Jewish organization in a large city, but I know what it is like to lead in small- and medium-sized towns, and I am certain we cannot survive alone. Organizations need each other. Diversity in thought and practice in the Jewish community makes us stronger and working together doesn't mean that we need to compromise on particular religious values.

We face an uncertain future in the American Jewish community. We all know this, and most Jewish professionals are doing their best to secure the future of their particular organization. The castaway Jew from the joke knows a sad truth of the Jewish community; sometimes, we can be our own worst enemies. Sadly, this castaway Jew must build everything on his own. Far too often, I think Jewish organizations, especially synagogues, feel the same way.

As summer approaches, take some time to reflect on potential authentic collaborations wherever you live. Which organizations could you help build while still building your own? How could your organization help propagate the wider Jewish community? Many Jewish organizations feel like islands unto themselves, rarely peering out the window to find deep authentic collaboration with other Jewish organizations for fear those other organization might prevail over us. But we are not stranded on an island and we are not living in a zero-sum game. We must stop building walls and start building bridges. We must stop building silos and start building rafts. It is the only way forward. ■

Celebration of Israel's 74th anniversary with Kol HaLev at TBE

By Shifra Epstein, In memory of Shireen Abu Akleh, my favorite Al Jazeera Journalist

On May 5, I was fortunate to attend Kol Halev's 74th Yom HaAtzmaut Celebration with Song & Words at Temple Bet Emeth. Kol Halev, the "Voice of the Heart" Choir, is the beloved choir of TBE, the Reform Synagogue in the city of Ann Arbor. You don't have to be a member of TBE to join the choir.

Kol Halev has been truly an exceptional and inspirational institution for many people in Ann Arbor as well as around the world for more than 30 years. Kol Halev choir started as a small group of singers more than 30 years ago when the membership of TBE was small. With the growing of the membership, and under the leadership of Cantor Annie Rose who assumed the position of the cantor at TBE in 1994, Kol HaLev was born. The beloved choir traveled many times, including in 2004 to Europe and in 2007 to Argentina where the choir performed Jewish music in Hebrew, English, Yiddish, and Ladino before Jews and non-Jews.

When Cantor Annie Rose retired in 2014, Cantor Regina Lambert-Hayut assumed the position of the cantor of TBE as well as the leadership of Kol HaLev. Regina holds a master in Sacred Music and has cantorial ordination from Hebrew Union College School of Sacred Music.

Today, Kol HaLev is a choir assembly with a score of devoted members: four sopranos, ten altos, five tenors; one director; an accompanying pianist, Taylor Flowers; and Regina Lambert-Hayut, the director. Kol HaLev meets weekly to sing together and support one another through music. Kol HaLev prepares liturgical music for participation in Shabbat and holiday worship services as well as other Jewish music for concerts and other musical opportunities in the community

The production of the Yom HaAtzmaut concert was Cantor Regina's idea and responsibility. Regina's husband, Avishai Hayut, also helped in the selection of the songs and the accompaniments. Regina and Avishai wrote the narration introducing the songs selected for the event. The Yom HaAtzmaut Celebration in Song & Words was also about Jewish creativity during the COVID-19 pandemic. For almost a year before the concert, the weekly rehearsals of the choir were conducted on Zoom. According to Cantor Regina, rehearsals on Zoom were often complicated, but persistence prevailed.

I must confess that for me, the celebration of Israel's 74th Anniversary was also my personal celebration: It was the first time that I dared out into a public event since the pandemic began. I wore a mask and so did the twenty members of Kol Halev, the pianist, and its director, Cantor Regina. It was only the solo performers who took off their masks when performing.

The nine songs performed during the event introduced the audience to the earliest among Israeli songs. The songs were written between 1930, when Israel was still Palestine, and 1978, 30 years after the founding of the State of Israel.

The two oldest songs performed by Kol HaLev are among my favorites. The oldest one is "Shai," meaning in English, "Present." It was written in the form of a letter in 1930 by the beloved poet Rachel Blobstein (1890–1931), known as Rachel. The second oldest is Hoy Artzi Moladeti, "Oy My Land, My Homeland," written by the poet Shaul Tchernichovsky (1875–1943) in 1933. The song is about the haluzim, the "pioneers," the Sea of Galilee and other scenery of Eretz Israel.

The most recent song the choir sang was Halleluya La'Olam, "Halleluya to the World," composed in 1978, and winner of the Eurovision Song Contest in 1979.

The composers and arrangers of the music of the songs performed during the event included the most well-known and popular and loved composers and arrangers in Israel: Nahum Heiman, Gil Aldema, Nurit Hirsh, Neomi Shemer and Kobe Ashrat.

I would like to congratulate Cantor Regina and members of Kol HaLev for a great performance. Kol HaLev is a truly singing community. Choral harmony was kept throughout the performance and the respect of the members to each other was felt. Though most members are not Hebrew speakers, the pronunciation of Hebrew was clear. The piano accompaniment by Taylor Flowers contributed a lot to the performance. And so did the solo performances.

The "Word" part of the event was reserved for a Zoom presentation by Rabbi Josh Weinberg, the Vice President of the United Reform Synagogues for Israel and Reform Zionism of America. Rabbi Weinberg shared with Kol HaLev and its audience a rosy picture about the future of Reform Judaism in Israel.

I am looking forward to listening to the performance of Kol HaLev many more times, including on Friday evenings at TBE. ■

Dayenu Circle Climate Action Week June 20–26

By Cathy Marshall, Temple Beth Emeth Dayenu member

Temple Beth Emeth and its building partner St. Clare's Episcopal Church are collaborating to fight climate change, and we invite all of you to join us! June 20–26 will be Climate Action Week for the congregations, who are hosting a series of programs designed to amplify the message that we must all act *now* to stop further catastrophic effects from climate change.

June 21

Summer Solstice Nature Walk, Tuesday, June 21, from 7–8:30 p.m., at Olson Park. Let's celebrate the longest day of the year with an observational journey around Olson Pond! Naturalist Jennifer Wolf will guide us on a half mile walk along the paved trail that circles the pond. Children welcome with an adult. Registration required as capacity is limited. Please sign up (https://tinyurl.com/yc292zb4).

June 24

Climate Action Shabbat service, Friday, June 24, at 7:30 p.m. at Temple Beth Emeth in person or on Zoom (go to the TBE website for the Zoom link); hear from Dayenu members about the intersection between Judaism and the environment and celebrate a Climate Hero from St. Clare's.

June 25

A screening of David Attenborough's film *A Life On Our Planet*, along with a discussion, Havdalah service, and desserts, starting at 7 p.m. at Temple Beth Emeth; enjoy a wonderful documentary and a beautiful Havdalah service.

June 26

Climate Action Worship service, Sunday, June 26, at 10:30 a.m. at St. Clare's Episcopal Church in person or go to St Clare's website for the Zoom link; join St Clare's in worship and in partnership. Volunteer to help with rain garden prep and other climate-friendly plantings and landscaping projects on Sunday, June 26, from 1–4 p.m., at the grounds of Genesis, the buildings and campus that houses TBE and St. Clare's. Please register HERE (https://tinyurl.com/2p8v6zcy). Wear gardening clothes, and if it's hot, bring water and a hat. We'll reach out about specific projects and helpful tools to bring the week of the event. Open to all ages!

Join us in pledging to stop using single-use plastics during Climate Action Week. Around 380 million metric tons of plastic are being produced yearly. Humans use about 1.2 million plastic bottles per minute in total. Approximately 91% of plastic is not recycled. Roughly half of our global annual plastic production is destined for a single-use product. Take the pledge HERE (https://tinyurl.com/2p8d9ntj).

Climate change does not create our weather patterns but alters, intensifies, and accelerates them. These climate changing impacts are now accelerating in strength and duration here in Southeast Michigan. Instances of flooding, wind damage, and power loss from extreme events are becoming more common, and southeast Michigan's infrastructure is ill equipped to handle the increasing volume of storm water and wind velocities we are now experiencing. In other areas there have been instances of drought, extreme heat waves, and wildfires; increasing strength and regularity of Atlantic hurricanes; and extreme winter storms that caused debilitating ice damage and electrical and heating loss. Impacts such as these will spread and increase if we do not change business or lifestyle as usual.

For resources on climate change, check out the TBE Dayenu Circle website (https://templebethemeth.org/community/dayenu-circle/). Let's all take action together, to make a difference and make our natural world a better place for ourselves and for future generations. ■

TBE events in June

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Families with Young Children Tot Shabbat
First Fridays of each month, 5:45 p.m.

Shabbat Service
Fridays, 7:30 p.m.

Saturday Shabbat service
Saturdays, 10 a.m.

Weekday morning blessings
Daily, 9:15 a.m.
Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays, 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Women's Torah study
Mondays, 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays, 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays, 11 a.m. or 8 p.m.
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis! Join anytime! All materials are provided*.

Weekly Mahj
Tuesdays, 7:30 p.m.
Wednesdays, 1 p.m.

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays, 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Meditation with Claire Weiner
Wednesdays, 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Shabbat morning Torah study
Saturdays, 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Adult B'nai Mitzvah Service — Erev Shavuot
Saturday, June 4, 7 p.m.

Pride Shabbat
Friday, June 10, 7:30 p.m.

Juneteenth Shabbat
Friday, June 17, 7:30 p.m.

Dayenu Climate Justice Shabbat
Friday, June 24, 7:30 p.m.

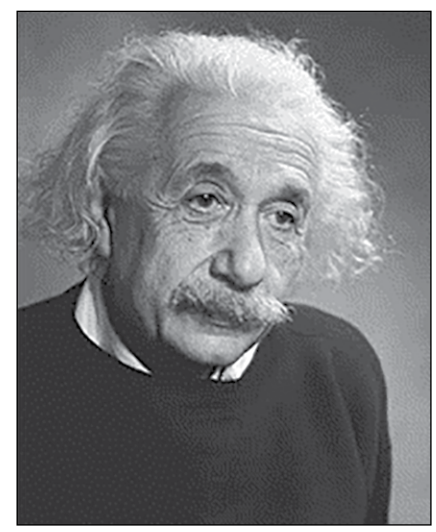
Climate Action Weekend Film Screening & Havdalah
Saturday, June 25, 7 p.m.
A screening of David Attenborough's film *A Life on Our Planet*, along with a discussion, Havdalah service and desserts.

Women's Rosh Chodesh Circle
Thursday, June 30, 5:30 p.m. ■

Ann Arbor Jewish Film Festival highlight: Out of Exile: The Photography of Fred Stein

Judith E. Endelman, JCC Film Festival Committee

Exiled from Germany in 1933, living in Paris with his young wife and desperate to find a means of support, one-time lawyer Fred Stein (1909–1967), a rabbi's son from Dresden, picked up his 35 mm Leica camera, a wedding gift, and started shooting. He had a gift, an eye for capturing the people and street scenes of Paris. Many of his iconic Paris street scenes are familiar, yet few people know his name.



In 1939, Fred was briefly interned, then escaped with his wife Lilo on one of the last ships to leave France, landing in New York City in 1941. Fred then turned his camera on the gritty, fast-paced underbelly of New York City, as he roamed and photographed neighborhoods such as Chinatown, Little Italy, Harlem, and Jewish Brooklyn. He coupled his urban street scenes with a growing inventory of portraits of many of the leading intelligentsia and celebrities of the day. He attended press conferences, where he could photograph the day's movie stars, such as Marlene Dietrich or Gypsy Rose Lee — or political leaders, such as Fidel Castro or Nikita Khrushchev. He frequented cafes popular with the celebrities of the day; this often led to portrait sessions. His portraits of Albert Einstein, Georgia O'Keeffe, Marc Chagall, and other intellectuals, artists, and writers are intimate and personal.

When Fred Stein died in 1967, his son Peter was in his early twenties, just beginning his own career in film. Peter translated the street photography he learned from his father into a long and illustrious career as a cinematographer. Over the course of 35 years, he worked on over 50 major Hollywood feature films, television movies, and documentaries. He then taught cinematography and was head of production in the Graduate Film Program at New York University for 13 years. More recently, Peter has devoted himself to managing his father's photo archives and gaining recognition for his father's body of work. *Out of Exile: The Photography of Fred Stein*, a stunning and powerful documentary, which Peter produced and co-directed with Dawn Freeman, aims to do just that.

A Special Event for Sponsors of the Ann Arbor Jewish Film Festival

This year's event to honor Ann Arbor Jewish Film Festival's Sponsors will be held June 26 at 10.30 a.m. in the Rackham Amphitheater and Assembly Hall on the University of Michigan campus. It will feature the only in-person showing of *Out of Exile: The Photography of Fred Stein*. Following the film, Amanda Catering will provide a delicious Sunday brunch in Assembly Hall. Peter Stein will speak about his father, his work on assembling and preserving his photo archives, and the film's production. Peter will also bring a selection of his father's photographs, which will be on view. *Out of Exile* will be available for streaming from Sunday, June 26 at noon until Friday, July 1, at noon.

Please join us and help support the Ann Arbor Jewish Film Festival. Sponsorships begin at $180. Please go to film.jccannabor.org for details on Sponsorship categories, benefits, and how you can become a sponsor. ■

Ann Arbor Jewish Film Festival highlight: This year's film shorts

By Deborah DeZure, Judith E. Endelman, and Thea Glicksman for the AA Jewish Film Committee

This year's Ann Arbor Jewish Film Festival features three programs of film shorts. Maybe you've avoided the shorts programs in the past; maybe you think you won't like them. But this is the year to learn to love them.

Shorts have to tell their story quickly and efficiently. Some have a focused topic, while others may have one that is more expansive, but they all have a limited time in which to engage the viewer and convey their message. Shorts are often made by new and up-and-coming filmmakers who have creative ideas but limited budgets. These are the very filmmakers we will often see years later making feature-length films that win awards. It is exciting to see their early efforts as they begin to find their voices.

Film shorts come from many sources and the hunt for them is complex. They are often produced by film school students or filmmakers just starting out, so there are many places to look for them. Other Jewish film festivals' schedules can be a source of titles as well. Our initial list of film shorts included over 150 titles, all of which were reviewed by a small committee who culled the list to 42 films. These were then reviewed by the full Ann Arbor Jewish Film Festival Committee of 17 members. The final result of this careful vetting is a selection of fifteen film shorts that will be presented in three programs divided into the following themes: Community, Tradition, and Education; Family Relations; and Friendships and Relationships. They include shorts from Europe, Great Britain, Israel, other Middle Eastern countries, and the United States. They run the gambit including documentaries, to dramas, comedies, and animated films.

Viewers will, once again, get a chance to vote for their favorite film shorts this year. The Ann Arbor Jewish Film Festival will recognize the best film in each of the three programs based on audience votes. So, prepare to get comfy on your couch and enjoy this year's wonderful selection of film shorts.

This year's Ann Arbor Jewish Film Festival runs from June 19 to July 10. There will be three in-person events; 17 feature-length films, and three sets of film shorts — a total of 15 shorts — will be streaming. For information on the film schedule and access to the films, to become a film festival sponsor, or to purchase passes or individual tickets go to film.jccannarbor.org. ■

Jewish joy, Jewish Song Circle

By Shoshana Ruth Wechter

Singing is what brought me back into my Judaism, be it the familiar melodies of Beth Israel, Kabbalat Shabbat service at Michigan Hillel, the Yiddishist tunes of Daniel Kahn, or the haunting melodies of Havdalah. In summer of 2019, I attended a musical Rosh Khodesh/Havdalah organized by Miriam Saperstein, and there I met Elena Luchina, teacher of Yiddish and Jewish languages at the Frankel Center for Judaic Studies and experienced a very early version of the Jewish Song Circle. Each participant was invited to choose Jewish songs in Hebrew, in Yiddish, in English, and teach them to the group by breaking them down into little bits and ultimately singing them together, with a silence afterwards to let the spirit of the song resonate in the group.

The next iteration of the Jewish Song Circle happened in November 2019. Ms. Luchina put together a Khassidic Yiddish and Slavic songs workshop at Michigan Hillel, where she also taught niggunim, soulful, wordless Jewish melodies.

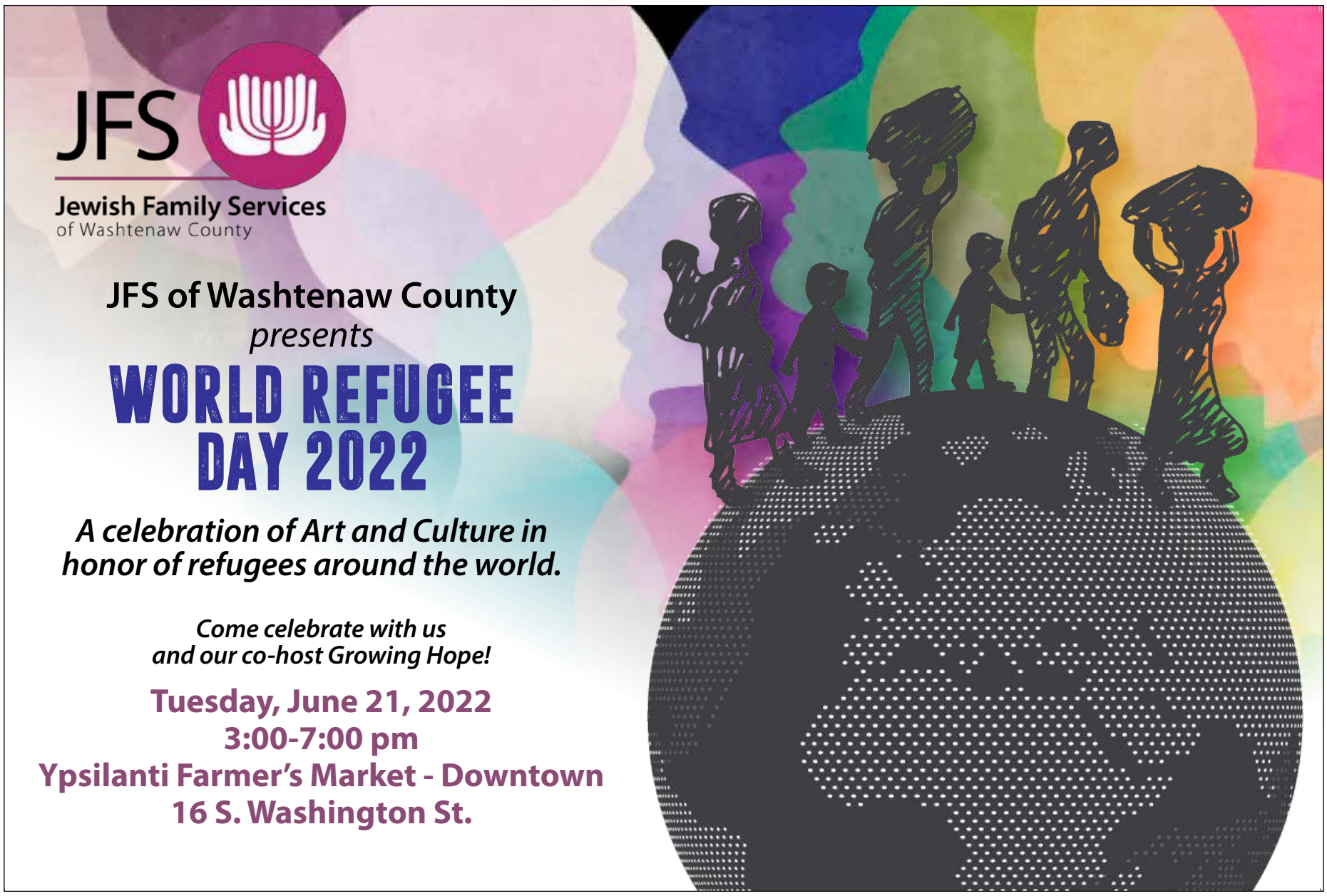
When the COVID-19 pandemic started, she saw a need for meditation and mindfulness, and so Ms. Luchina conceived the idea of a Zoom niggunim circle. At the same time, Moss Herberholz was looking for a space to share Jewish song. He had come to Ann Arbor to study social work in the Jewish Communal Leadership Program, which is part of the University of Michigan School of Social Work. While Mr. Herberholz was initially unable to find a group of people to sing Jewish music with, Ms. Luchina eventually connected with him and made it clear that they should join forces to create this space together, a space Mr. Herberholz describes as "a multigenerational group of singing enthusiasts who get together to learn, to share, and to sing songs together." Mr. Herberholz was looking for "a place to sing with other people, learn new songs, sing songs I wanted to sing, and connect to something bigger than myself. There is something really special about sharing song together and I'm grateful to [Ms. Luchina] for reaching out."

Through 2020 and early 2021, the Zoom sessions continued, but in Summer 2021, the Jewish song circle started having in person gatherings: in parks, in people's homes, around campfires, providing for a music-based Jewish community in a time of so much distance. Jewish Song Circle has had many meetings since, sharing new Jewish music, niggunim, Jewish songs connected to holidays, and songs of different Jewish diasporic communities, or as Ms. Luchina puts it, "Ashkenazi melodies, Slavic melodies, Turkish melodies, Sephardic melodies, the musical styles of the traveling Jewish people." It has become a space where everyone is a teacher, and everyone is a learner. "There are all different levels of participation. You don't have to be good at singing. You can teach a song, you can learn a song, you can tap, you can use musical instruments, you can sway. This is very essential."

Some exciting recent events in the Jewish Song Circle have included a Song Circle + Ecstatic Dance session in December 2021, led by Mr. Herberholz and Anna Cone. Also, at the last Jewish Song Circle, we all got the opportunity to learn a song in Ladino from Oona Woodbury, rising junior at University of Michigan, majoring in Linguistics and minoring in Judaic Studies. "I heard about [the Circle] from Elena initially because I had a class with her," remarks Ms. Woodbury, "but I didn't go at first because I didn't want to be the only one from class, also because I'm still in the process of my conversion and I'm still learning how to engage with Jewish spaces." Ms. Woodbury had recently heard a song in Ladino, or Judeo-Spanish, in a documentary, and worked to transcribe it so she could share it with the Song Circle. "I was excited to teach [this Ladino song] but I was a little worried if I'd feel out of my depth. But because it was so homey, so human, I felt like I could take this at my own pace and just be comfortable because everyone is learning and having a good time." Ms. Woodbury continues, "400% I would go back in the fall."

"As someone who didn't come from a Jewish background and didn't go to summer camp, [Jewish Song Circle] gives me an opportunity to learn music other people might have learned in other spaces."

Ms. Luchina hopes to continue the Jewish Song Circle as there is always a need for "communal healing through song," for "Traditsie, for digging up folklore and old niggunim, but also creating new traditions, new niggunim, and folklorising new traditions." Jewish Song Circle currently meets about every two weeks at different locations. Anyone can join. Join the Facebook group "(Jewish) Song Circle in Ann Arbor" to stay in touch about upcoming Song Circles. ■



Michigan Hillel participates in Good Deeds Day

By Jaime Fuchs, University of Michigan class of '24

It was great to see over 50 people show up for Good Deeds Day in early April to participate in a meaningful day of service. As college students sometimes struggle to find volunteer opportunities, it was wonderful to see so many of my peers come together for a variety of good-service programs hosted by Hillel. We had four activities sponsored by different Hillel student-led groups.

We worked at the Maize & Blue Cupboard with Challah for Hunger, did a Holocaust Museum tour with SHARE, volunteered at the UM Campus Farm with Israel clubs, and a Huron river cleanup with the Sustainability Club. Each program was great to be a part of. ■

New leaders at JCC's Camp Raanana

By Ariella Monson, Jewish Community Center of Greater Ann Arbor

The Jewish Community Center of Greater Ann Arbor's Camp Raanana is growing with new leadership at the helm for the summer. Under the supervision of the JCC's Director of Camp and Youth, Marlowe Susselman, we are excited to welcome: Gabe Kardia, Assistant Camp, Youth, and Family Director; Christian May, On-Site Camp Coordinator; and Andi Freedland, Enrichment Specialist, to our leadership team.

Gabe Kardia grew up in Ann Arbor and has a passion for the outdoors, hiking, camping, playing sports, reading, music and cooking for friends and family. Gabe has spent the past six years working for Camp Kessem, a student-run organization that provides a free summer camp experience for kids affected by a parent's cancer. Gabe is excited to join the JCC's Youth Department and continue our mission of providing strong engaging programs for our campers. Gabe's favorite camp activity is anything in a boat!

Christian started working at the JCC last summer at Camp Raanana as the Z'raim (Entering Kindergarten) counselor and has stayed with the JCC working in KidZone on a daily basis and staffing our KidZone Vacation Days. Christian grew up in Milford, Massachusetts, and has a passion for environmentalism, creative writing, and history. Christian's favorite camp activity is archery.

Andi is a teaching assistant at the Hebrew Day School of Ann Arbor as well as a KidZone counselor for the JCC. She loves arts-and-crafts, singing, history, trying new things, and dandelions. In fact, some HDS students have been known to call her Morah "Dandelion" from time to time. As this summer's Enrichment Specialist, Andi hopes to nurture each camper's creative expression. Andi's favorite camp activity after arts-and-crafts is swimming.

Once a Raanana camper herself, Marlowe (known fondly by campers as "Marshmallow") has served in virtually every role possible at Camp Raanana and is thrilled to come full circle with Gabe, Christian, and Andi as part of her leadership team for the summer of 2022. Marlowe earned a BS in Biology and Environmental Studies from Case Western Reserve, which explains much of her passion for outdoor education. Marlowe's favorite camp activity is anything that brings that extra spark of ruach, community, and meaning to the camp day — whatever that may mean for each camper.

Camp Raanana's leadership is excited to welcome new and returning campers and their families to camp. Campers will be spending three days a week at Cedar Lake where they will experience all of the camp activities they love: swimming, boating, archery, arts-and-crafts, nature, sports, singing, and most importantly making lasting memories with new friends. At the JCC they will have access to the gaga pit, arts-and-crafts, water play, tennis and basketball courts, and more.

We can't wait to see you this summer! For more information about camp please contact Marlowe Susselman, marlowesusselman@jccannarbor.org or call 734.971.0990. ■

Frankel Center 2022 grads and awards

By Jullian Luciow, Frankel Center for Judaic Studies

The Jean & Samuel Frankel Center for Judaic Studies is celebrating the Class of 2022, consisting of 18 minors, six majors, and three graduate certificate students. Several graduates will be continuing their education or seeking jobs in law, finance, business, public health, and other diverse career paths.

David Zwick is the recipient of the Judaic Studies Outstanding Undergraduate Student, awarded in recognition of his exceptional academic performance and significant contribution to Judaic Studies at the University of Michigan. Grace Roberts was selected as the first runner-up for the award.

This year's Marshall Weinberg prize, given annually to an outstanding graduate student who is engaged in writing a dissertation, was awarded to Maggie Carlton, noting both the originality of her dissertation project, "Warring of the Classes: Jewish American and African American Mothers between World Wars," and the significance of her contribution to Jewish studies. In her nomination, Professor Deborah Dash Moore highlighted how Carlton draws upon bodies of scholarship of both African American and modern Jewish history as she "seek[s] to rewrite understanding of gendered processes of minority group acculturation and adaptation to American white Protestant society." The selection committee was deeply impressed with the ways in which the dissertation project goes beyond a comparative study, instead creating a kind of joint history of gender, class, and race as it plays out in two Detroit communities.

Sam Shuman was awarded the Frankel Center's Bernstein Dissertation Award for his extraordinary dissertation, "Cutting Out the Middleman: The Diamond Industry & the Politics of Displacement in a European Port City." This impressive study focused on the global network of Hasidic diamond brokers, and involved field work over two years in the most important nodes of the industry: Antwerp, Tel Aviv, Mumbai, and New York City. By accessing the industry at a moment he identifies as a profound rupture due to changes in regulation and competition, Shuman sheds light on how a group of Hasidic traders are trained to interact with local populations, and how shifts in the modern trade test the limits of solidarity within the community, just as they reveal the sometimes paradoxical nature of global capitalism.

Rachel Leibovich won the Outstanding Yiddish Student Award, which is awarded to a student whose classwork and commitment to Yiddish stands out, in recognition of her exceptional contribution in her Yiddish classes.

Graduates with minors in Judaic Studies express deep appreciation for the classes. Noah Fisher says, "While I have always felt a strong connection to Jewish traditions, I never understood where they came from and why they were important. Being in the Judaic Studies department opened my eyes to what it means to be Jewish not only in America, but around the world and throughout history. As such, I am now more in touch with my Jewish identity than ever before." – Noah Fisher, Judaic Studies minor, Winter 2022

"I thought I knew a lot about Judaism, but the Judaic Studies department taught me that Jewish knowledge far exceeds what you learn in Jewish day school. There is so much Jewish history, modernity, and culture within the JS department, and every class is so fun to explore. The professors in the department truly care about their students and their well-being and go out of their way to develop relationships with their students." – Caroline Shrock, Judaic Studies minor, Winter 2022.

Class of 2022

Graduate Certificate
Nadav Linial
Joshua Scott
Jason Wagnar

Major
Emily Anfang
Maxwell Russ
Jillian Sturim
Kathryn Todd
Tori Spector
David Zwick

Minor
Melanie Beal
Sophie Einbund
Noah Ente
Noah Fisher
Jordan Galperin
Sawyer Howard
Emme Kierstein
Joshua Kornblum
Ilana Moffet
Allison Monto
Sarah Pomerantz
Josh Robbins
Grace Roberts
Jacob Shuman
Ariana Schwartzberg
Caroline Shrock
Elizabeth Young
Samantha Zuckerberg ■

Ann Arbor Reconstructionist Congregation in June

For more information about services or events or to receive zoom links, please email: aarcgillian@gmail.com. Ann Arbor Reconstructionist Congregation website: aarecon.org

Shavuot Evening of Learning and Dairy Dessert Potluck
June 4th, 7–10 p.m. at the JCC of Ann Arbor.

Second Saturday Morning Shabbat Service
June 11, 10 a.m.–12 p.m.
Joey Ball bar mitzvah. This is a hybrid Shabbat service led by Rabbi Ora Nitkin-Kaner, at the JCC. Zoom link will be sent out the week before the event.

AARC Book Group
June 12, 11:30 a.m. – 1 p.m. on Zoom.
We will be reading *Spinoza, Liberalism, and the Question of Jewish Identity* by Steven B. Smith. Please email Greg Saltzman for more information: gsaltzman@albion.edu.

Fourth Friday Kabbalat Shabbat
June 24, 6:30 p.m. in person at the JCC and on Zoom. ■

Beth Israel June events

Tot Shabbat
Saturday, June 4, 10:30 a.m.
Join Katie & Leah Shelef outside on the courtyard for an engaging Tot Shabbat aimed at children aged 0–4 years old and a grownup. Come sing with us and learn our traditions as we celebrate Shabbat.

Elementary Enrichment Program
Saturday, June 4, 10:30 a.m.
Join Heather Gale downstairs in the Youth Library for a variety of enrichment activities including Second Temple building with Legos, games, alef-bet yoga, and more. For children in grades K–5.

Tikkun Leil Shavuot
Saturday, June 4, 8 p.m.
A traditional Tikkun of multiple, concurrent learning sessions to choose from. In person at Beth Israel, with one session zoom-only.

Shavuot Morning Services
Sunday, June 5, 9:30 a.m.
Monday, June 6, 9:30 a.m. (included Yizkor service)

Shavuot Gathering for Young Families
Sunday, June 5, 3 p.m.
Open to the community, for young families. Come to the Beth Israel lawn with your blanket and celebrate Shavuot with lawn games, cheesecake bites, and a Mt. Sinai mitzvah celebration with Rav Nadav and friends.

Theology Book Club — Online
Wednesdays, 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan — virtual only
Sunday–Thursday, 7:30 p.m.

Friday Evening Services — in person and virtual
Kabbalat Shabbat Service, 6 p.m.

Shabbat Morning Services — in person and virtual
Saturdays, 9:30 a.m. ■

Ann Arbor ORT donor recognition event

by Joan Levitt, ORT Ann Arbor

The Ann Arbor Chapter of ORT America will hold a Spring Donor Recognition Event on Tuesday, June 14. The catered dinner will be held at 6 p.m. outdoors in the tent at Temple Beth Emeth, 2309 Packard Street, Ann Arbor, 48104. In case of inclement weather, the event will be held in TBE's Social Hall.

ORT Board Members had the opportunity to meet with Dan Green, CEO of World ORT, at the Soul Cafe in West Bloomfield in December, 2021.
Pictured from left: Marci Sukenic (representing Federation), Hanna Goodstein, Dan Green, Babette Daskin, Joan Levitt

The event will provide ORT members and prospective members the opportunity to honor the chapter's generous donors. Donors' contributions to ORT America are essential for ORT's programs to serve the needs of 200,000 people annually in more than 30 countries around the world.

The Ann Arbor Chapter has only had virtual events for the past two years because of COVID restrictions. The Chapter is excited to offer an in-person event this year, allowing our members to reconnect and to learn about the organization's critical work in Ukraine, Israel, and throughout the world. It will also be a celebration of the 100th Anniversary of the founding of ORT America, which raises money to support World ORT's programs.

ORT is a global educational network driven by Jewish values and innovation, preparing people and communities for meaningful, self-sufficient futures. The organization has played a key role in developing and sustaining Jewish communities across the globe through vocational training, education, Judaic studies, and Jewish cultural activities.

Details and cost for the light dinner are to come. Rides will be available to those who need them. For more information or to RSVP, please contact Babette Levy Daskin, Donor Chair, at babette.r.levy@gmail.com by June 3. ■

Jewish tradition and abortion, continued from page 1

fication approach to abortion. Certain abortions are justified, while others are not. The justification approach to abortion also assumes that women were meant to be mothers. As a result, not wanting to be pregnant for nine months, give birth or raise a child are not considered good enough reasons to get an abortion.

In order to qualify for an abortion that is legal and paid for by the state, Israeli women have to sit in front of a committee and tell them why they are requesting an abortion. Although 98% of abortion requests are approved, the law reflects the belief that women cannot or should not make this decision on their own.

Consider the case of a pregnant 24-year-old married woman who is pregnant from consensual sex but does not want to be pregnant because of the potential harm to her career. Or a 35-year-old married haredi (ultra-Orthodox) woman who has eight children and who simply cannot care for one more. In Israel, both of these women must lie or otherwise mislead the committee to get their abortions.

Horowitz opposes these committees and has been advocating to get rid of them, at least through the first trimester. He says that women should not need to give any reason for their request, and that nobody should have to determine whether their request is valid.

While we don't have these committees in America, we have heard a lot this month about the legislation that many states have developed, each providing different circumstances under which they would permit abortion. Some say that abortions will only be permitted if the woman's life is in danger. Others allow abortion after rape or incest. And of course one's ability to terminate a pregnancy is already limited by where one lives, how far along one is in pregnancy and the financial resources one has available.

Well-meaning Jewish groups often draw on rabbinic sources to claim that Judaism is supportive of abortion rights. Unfortunately here, too, we see the justification approach. In a statement, the Orthodox Union explained that it cannot support an "absolute ban" on abortion because Jewish law requires abortion when "carrying the pregnancy to term poses real risk to the life of the mother." This popular argument is commonly also heard among more progressive Jewish groups.

But when you hear that "Jewish law permits and sometimes requires abortion," you must also listen to the assumption underlying this statement: Women do not have the bodily autonomy to make that decision on their own. Jewish law must permit it — and sometimes demands it, regardless of what a woman prefers. These statements, often used to express support for abortion rights, are ultimately stymied by the assumptions of rabbinic law, a system that does not support bodily autonomy or the ability to make decisions about one's own body.

The statement by the Orthodox Union goes even further. It also explicitly prohibits what the group and others call "abortion on demand," or abortion because someone doesn't want to be pregnant.

By contrast, the Reform movement's Religious Action Center bases its position on reproductive rights on "the core belief that each person should have agency and autonomy over their own bodies." Other progressive Jewish groups, including the National Council of Jewish Women, have gone on record highlighting the value of bodily autonomy over reproduction, but too few. Some non-Orthodox rabbis even expressly forbid it.

Unless you support a person's right to bodily autonomy, then you are supporting a system wherein someone else determines what you or anyone else can do with their bodies. It does not matter whether that person is a lawmaker, a judge, a contemporary rabbi or one from 2,000 years ago. It does not matter whether that person would permit most abortions or even require some.

There's a temptation right now to say that restrictions on abortion rights in the United States violate the religious freedom of Jews. That's true, to an extent. But a religious argument based on Jewish law and rabbinic texts only goes so far. Those of us who support reproductive health, rights and justice ought to be honest about the connection between that and our rabbinic tradition. I believe in the same bodily autonomy argument that Nitzan Horowitz makes. It may not be an argument rooted in Jewish law, but it is a Jewish argument — and it's time to make it.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media. ■

AA Orthodox Minyan June events

For all events, please contact rabbayael@annarborminyan.org for location or with any questions.

Saturday, June 4, 9 p.m. to 2 a.m.
Join the AAOM for a festive meal for Shavuot followed by dessert and a tikun (night of learning). Speakers, topics, and location to be shared soon.

Monday, June 6, 12:30 p.m.
Bring a picnic to enjoy while engaging in family-style learning. Cheesecake and fruit will be served after lunch.

Wednesday, June 8, 12:30 p.m.
Join us to explore the weekly Torah portion, Nasso, to think about the power of blessings in our lives. Zoom link: bit.ly/ParshaLunchandLearn

Wednesday, June 22, 12:30 p.m.
Join us to explore the weekly Torah portion, Shlach. Learn about Og, King of Bashan, and how his story helps us see ourselves more clearly. Zoom link: bit.ly/ParshaLunchandLearn

Sunday, June 26, 9:30 a.m.
Join us for a fun morning of children's programming

Wednesday, June 29, 8 p.m.
Women's Rosh Chodesh Group ■

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The vibrance of our Jewish community in Washtenaw County depends on the contributions of its many dedicated volunteers. By serving on Committees of the Jewish Federation of Greater Ann Arbor, these individuals have demonstrated their commitment to enriching Jewish life locally and around the world.

Thank you to those who have served on one or more committee in the last year!

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State Theatre

Fiddler's Journey to the Big Screen

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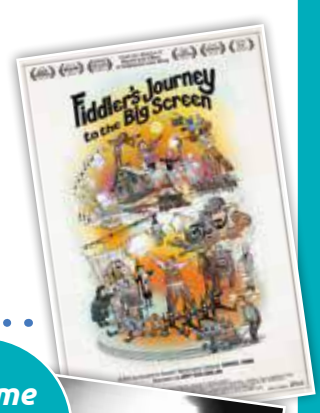

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July 10 • 2PM

Rackham Amphitheatre

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Event includes film, discussion with U-M Professor Maya Barzilai, cocktails and dessert. All invited.

WEEK ONE OF VIRTUAL STREAMING

SUNDAY, 6/19, NOON THRU
FRIDAY, 6/24, NOON

Muranow (2020/2021, Documentary/History/Holocaust, Hebrew, Polish, English, w/ subtitles, 70 min)

Wet Dog (2020, Drama/Jewish/Cultural Identity/Coming of Age/Interfaith, German, w/ subtitles, 103 min)

Kiss Me Kosher (2019, Comedy/Romance/Israel/ LGBTQ, Hebrew, Arabic, German, English, w/ subtitles, 105 min)

The Adventures Of Saul Bellow (2021, Documentary/ Biography/The Arts, English, 85 min)

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WEEK TWO OF VIRTUAL STREAMING

SUNDAY, 6/26, NOON THRU FRIDAY, 7/1, NOON

Out Of Exile: The Photography of Fred Stein (2021, Documentary/Biography/ The Arts/Holocaust, English, 86 min)

Rose (2021, Drama/Family/International Jewish Cultures, French w/ subtitles, 102 min)

Berenshtein (2021, Military/War Drama/Biography, Russian, German, Polish, Ukrainian w/ subtitles, 105 min)

Let It Be Morning (2021, Drama/Dark Comedy/Israel/Family, Hebrew, Arabic w/ subtitles, 101 min)

SHORT FILM SELECTION II: ***A Kaddish for Selim, Her Dance, No Limits, Pops, Winter of '79***

WEEK THREE OF VIRTUAL STREAMING

SUNDAY, 7/3, NOON THRU FRIDAY, 7/8, NOON

The Levys of Monticello (2021, Documentary/History, English, 70 min)

Plan A (2021, Drama/History/Holocaust, German, w/ subtitles, 109 min)

Dead Sea Guardians (2021, Documentary/Mideast Conflict/Political/ Israel/Family, Hebrew, w/ subtitles, 75 min)

A Kaddish for Bernie Madoff (2021, Documentary/ Musical, English, 75 min)

SHORT FILM SELECTION III: ***Quatre-Mains, Miss., Reflection, Lookout, Summer Shade***

WEEK FOUR OF VIRTUAL STREAMING

SUNDAY, 7/10, NOON THRU FRIDAY, 7/15, NOON

The Lost Film Of Nuremberg (2021, Documentary/Holocaust/Military War, French, English, w/ subtitles, 52 min)

African Exodus (2021, Documentary/Israel/Human Rights/Social Issues, English, 71min)

Tiger Within (2020, Drama/Coming of Age/Holocaust, English, 98min)

Back in Berlin (2021, Documentary/Holocaust, English, 58min)

The Fourth Window - Amos Oz (2021, Documentary/Biography, The Arts, Israel, Hebrew w/subtitles, 86min)

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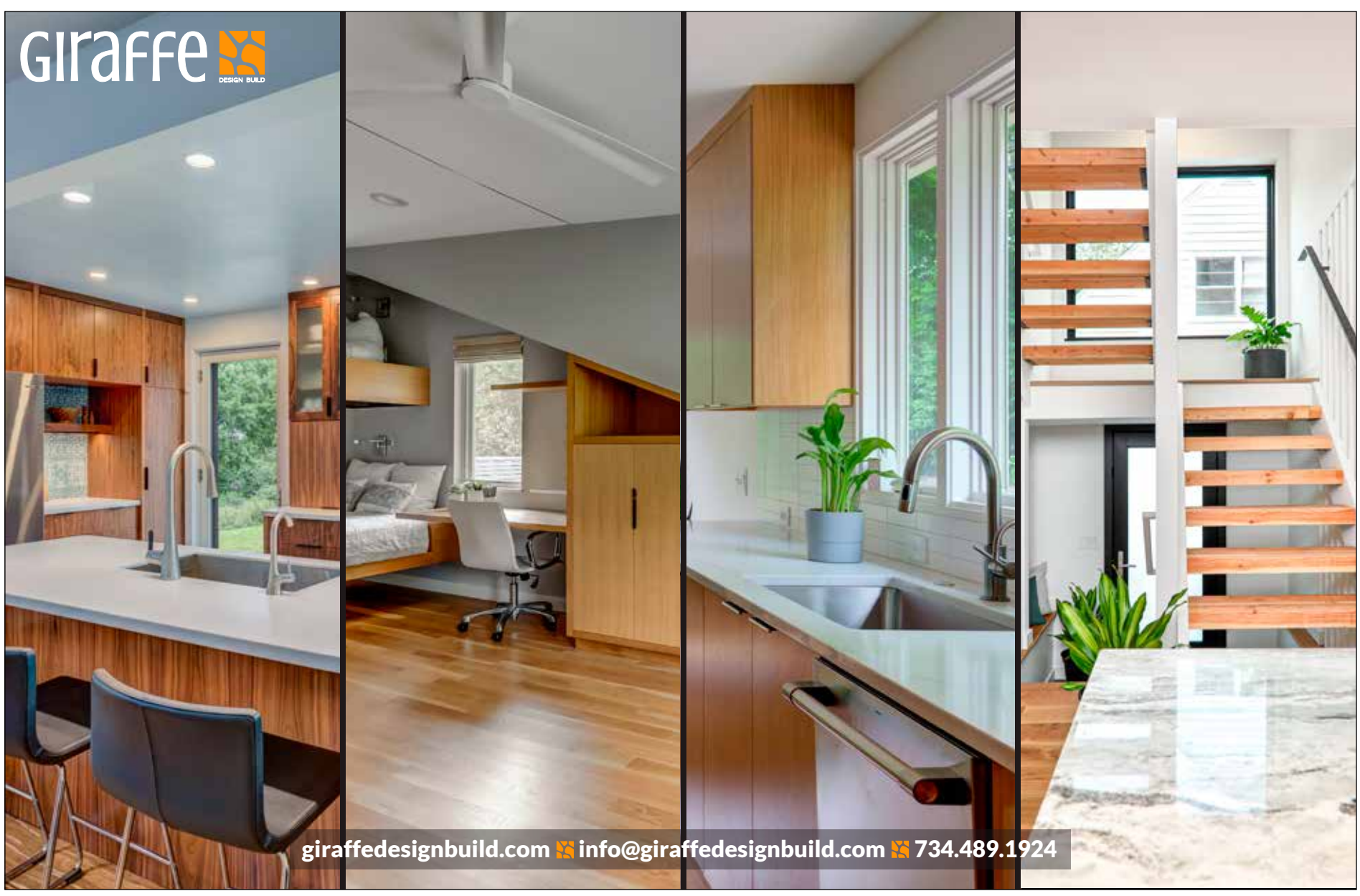


Our ancestors' wildest dreams

Leslie McGraw, special to the WJN

For Michiganders, summer smells like freedom. Michigan winter and spring have finally stopped bickering. People are ready to utilize the longer days and outside venues to safely connect with friends in real life. In Washtenaw County, this June is especially busy. Nationally, June is Black Music Appreciation Month and the second national observance of Juneteenth. Juneteenth, which is generally observed the Saturday closest to June 19th, is the purported date when the last enslaved Black people were freed from slavery in 1865. Due to a technicality, enslaved persons in Texas and surrounding areas where kept captive by slavemasters for an additional 2.5 years after the Emancipation Proclamation signed by President Lincoln.

That "freedom" was followed by sharecropping, Jim Crow, mass incarceration, and other caste-based systems. This, in combination with the lack of education about the Juneteenth holiday (especially in the Northern states) is in part the culprit behind why, for some, Juneteenth feels like a new holiday.

Many people, organizations, and communities are unsure of how to observe the holiday. Some believe it should be a day of remembrance, education, and history. Others feel like it should be more of a celebration. Others use it as a day to "think tank" new strategies for inclusion and advancement for people of African descent. Also, until recently, the Juneteenth holiday was primarily celebrated by Black people. Now it has become a citywide holiday in Ann Arbor (2020) and Ypsilanti (2021), a state holiday in Michigan (2019), and a federal holiday (2021). For some, this has created a new space for teaching and unity. Others want to be intentional about preserving the "joy" around the Juneteenth holiday.

The Ann Arbor branch of the National Association for the Advancement of Colored People (NAACP) has held one of the longest-running observances of Juneteenth in the greater Michigan area. Branch President William Hampton thinks the new energy is great and should include everyone.

"Juneteenth is not simply an African American holiday. For years, we celebrated the 4th of July Independence Day holiday in the midst of Jim Crow, lynchings, and not being able to sit down at restaurants. If we could make that exception even though we weren't totally free, then people should be able to celebrate the poignant time in which we were allegedly free," says Hampton.

Mr. Hampton also recognizes that for Juneteenth to be sustainable and effective, it should be inclusive, multi-generational, and a combination of commemoration, celebration, and forging a path forward. That combination is naturally happening this year in Washtenaw County, and we can thank the season of pandemic and now endemic COVID realities for that. The last two years have forced organizations to be collaborative and creative in their efforts. Also, much of the larger American discussion around race relations began in the wake of the George Floyd police murder that was televised and replayed globally for weeks during the early, pensive days of staying at home because of COVID.

This year, Washtenaw County is benefiting from experiences that are both digital and physical, long-running traditions and new creatives, and a lot of collaboration.

African American Downtown Festival

The African American Downtown Festival is returning, after two years of pandemic, on Saturday, June 4 from 10 a.m. to 6 p.m. for its 25th annual celebration on E. Ann Street and North Main Street in Ann Arbor. This area was a historically Black business district at a time when unofficial housing and business covenants kept Black people concentrated in certain areas of the city. This is not a Juneteenth event, but it is a great way to see what new area Black businesses and artists are up to and to hear many Black performers use music and movement to enjoy and learn from.

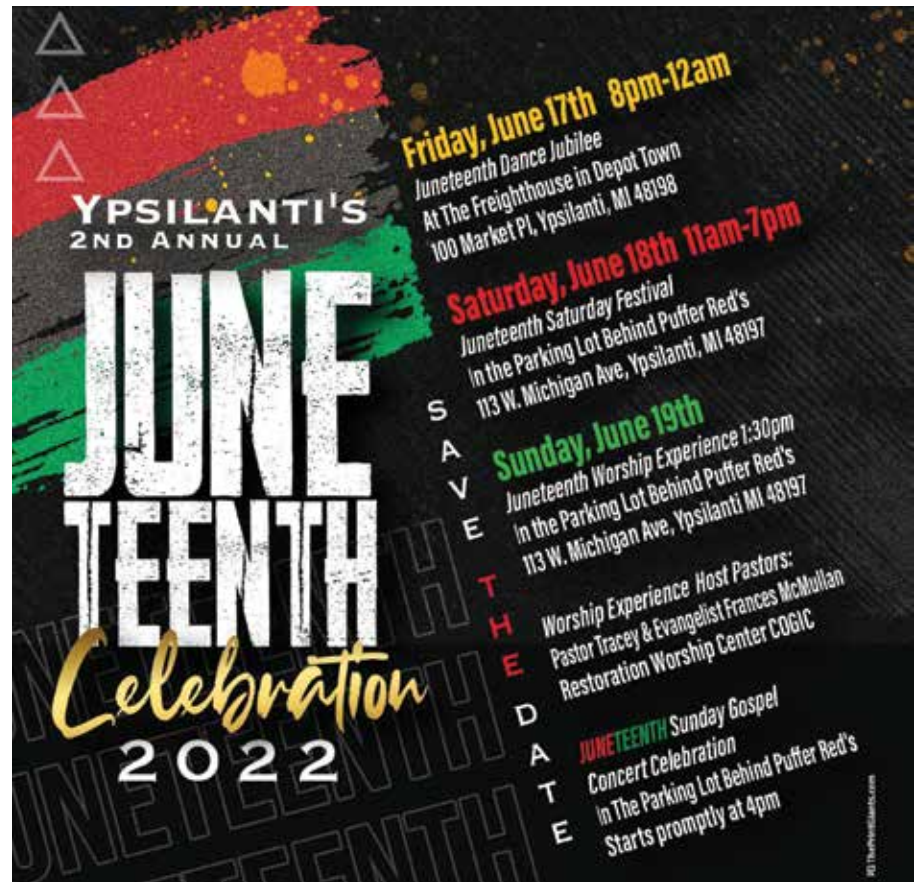
28th annual NAACP Juneteenth celebration

The 28th annual NAACP Juneteenth celebration in Ann Arbor will begin on Friday, June 17, at 5 p.m. with a newly formed alliance with the Ann Arbor Summer Festival. In addition to educational information for adults, the branch will be leading the Kids Zone that evening with several activities including the infamous Cake Walk. The next day's activities will begin with a Community Unity Walk at 10 a.m. The walk starts at Fuller Park and ends at the historic Wheeler Park, named after the only Black mayor to serve in Ann Arbor. Tired walkers can get a lift back to their cars, compliments of the League of Women Voters. The Juneteenth tented booths and family celebration will be live from noon to 5 p.m. with some virtual components. The list of collaborators is long and includes participation from several departments from the University of Michigan, the City of Ann Arbor, local artists, Common Cycle, storytellers Debby Taylor and Elizabeth James, presentations from NAACP scholarship recipients, and many more. For further information about this event, check out the Ann Arbor NAACP Facebook page.

2nd Annual Ypsilanti Juneteenth celebration

The 2nd Annual Ypsilanti Juneteenth celebration begins with a Juneteenth Dance Jubilee at the Freighthouse in Depot Town from 8 p.m. to midnight. The Saturday festival, at 113 W. Michigan Ave, is on Saturday, June 18 from 11 a.m. to 7 p.m. in the parking lot behind Puffer Red's, one of Ypsilanti's oldest Black-owned businesses. Sunday, June 19, those who wish can return for a Juneteenth Worship Experience at 1:30 p.m. with Host Pastor Tracey and Evangelist Frances McMullan from the Restoration Worship Center COGIC. This will be followed by a Sunday Gospel Concert Celebration at 4 p.m. More information and developments on this major event can be found on the Facebook page: Ypsilanti Juneteenth Celebration 2022.

To enumerate all the hands that are preparing a positive Black June experience in Washtenaw County would be exhausting. We have much work to do here and outside of Washtenaw County. But these June activities serve as a reminder that we did not get here alone, nor will we move forward alone. We, as in all of us, are our ancestors wildest dreams. ■



Who counts as a Jew? A pioneering yeshiva fumbles admissions criteria, renewing debate

Jackie Hajdenberg, originally for the JTA

The modern yeshiva Hadar was founded 15 years ago to widen access to traditional Jewish learning. So it came as a surprise to many in its orbit when for a moment in April it seemed that doors to Hadar's flagship program had been closed to many Jews.

The group had posted language on its website informing people who were interested in its Beit Midrash fellowship, a full-time study program, that those with two Jewish parents or who had undergone a formal conversion to Judaism could participate.

That standard for defining Jewishness is more stringent than any used by Jewish denomination — and, because the majority of non-Orthodox Jews in the United States marry non-Jews, a challenging one for many potential students to meet.

"Hadar doesn't consider me Jewish," wrote one person who shared a screenshot of the admissions standards on social media, where it circulated widely.

Within hours, Hadar had communicated with its graduates and supporters, telling them that the language had been posted in error and that its admissions standards had not changed. And within days, one of its founding rabbis had apologized over a six-year-old essay that Hadar's critics had cited in decrying the apparent new policy.

"I am saddened to discover the extent to which my teaching and writing about Jewish lineage has had the potential to be confusing, destabilizing and to cause needless pain," Rabbi Ethan Tucker wrote in a message sent to Hadar's yeshiva alumni email list, adding, "I am planning on adding some clarifying language."

Still, the episode has left many in the small but influential community with bruised feelings and bewildered about how such a significant error could have occurred. It has also underscored the degree to which even institutions that aim to be inclusive can struggle when it comes to balancing Jewish tradition and contemporary values related to identity.

"It didn't represent the Hadar that I know and love and it didn't represent the Torah of Hadar that I feel like I have been teaching over the years in my own way," said Rabbi Eric Woodward, a Conservative rabbi who said that Hadar, not Conservative institutions, had been most welcoming to him as the child of an interfaith marriage pursuing serious Jewish study.

Even among a group of Jews who are committed to debating the particulars of Jewish law, the screenshot of the admissions criteria for Hadar's Beit Midrash fellowship stirred unusual fervor when it circulated this week.

Traditional Jewish law holds that anyone born to a Jewish mother is Jewish. Two liberal denominations, the Reform and Reconstructionist movements, also recognize as Jewish people whose only Jewish parent is the father and who are raised with a Jewish identity.

Hadar, founded in 2007 by Tucker and two Conservative rabbis who wanted to create an egalitarian version of traditional Orthodox yeshivas, appeared to have set a different standard.

"In addition to having a strong Jewish identity, participants' Jewish status should be determined either by a) conversion to Judaism with circumcision (where required) and immersion in the presence of a beit din of three or b) being born to two Jewish parents," an FAQ on Hadar's website read.

It went on, "If you do not fit into either of these categories please contact us so we can have an honest and discrete conversation about the best path forward to participate in Hadar's learning opportunities. We know that this is a deeply personal, sensitive, and sometimes painful subject."

The FAQ had been online since February, Hadar officials said. But the screenshot, to which someone added red underlining the words "two Jewish parents," ignited discussion about it months later.

Criticism ranged from flip — "Great! Now there's no stream of Judaism in which I fully fit in!" one person wrote — to furious at the idea that Hadar would define a Jew in ways that excluded large swaths of people.

"Such ideologies, on the one hand, betray a deep anxiety over intermarriage, and on the other, ensure the alienation of intermarried families/children of intermarried parents from Judaism and Jewishness," tweeted Sheera Talpaz, an assistant professor of Jewish studies at Oberlin College.

By the end of the day, Hadar had removed the language in its FAQ and clarified that its longstanding policy — that participants must either have a Jewish mother or have undergone a formal conversion — remains unchanged.

"We're really sorry for the communication and certainly for any hurt or confusion it caused and hope the new language gets us back on the footing we wanted to be on," Tucker told the Jewish Telegraphic Agency. "We wanted to be clear about our approach to these questions and to warmly encourage and welcome people to be part of the Hadar learning community."

Hadar officials also emphasized that only the Beit Midrash Fellowship and one other program among the many the yeshiva offers, in person in New York City and online, have any requirements related to participants' Jewish status and observance of Jewish law, known as halacha, at all.

"It's for this particular context where we want to and need to create a religious community based on halachic practice embedded in a larger institution that strives to share its Torah and convene people around learning without any assumption about where people are coming from," Tucker said.

Hadar officials did not explain how the incorrect language wound up on the yeshiva's website. What's clear is that the criteria outlined there were in line with an intellectual argument that Tucker has been developing for more than a decade.

Tucker began teaching about the topic of matrilineal descent over a decade ago, arguing that the growing number of children of intermarriages called for a different approach to deciding which are Jewish. Parents of both sexes can confer Jewish identity, he concluded, and so, too, can it be important for Jews to have their non-Jewish parentage recognized by their Jewish communities.

Several years ago, Tucker outlined those thoughts in a public paper making the case for what he calls "modified duolineality." Based on the work of Eliezer Hayyim Deutsch, a 19th to early 20th century Hungarian rabbi, the framework "insist[s] that only two Jewish parents confer uncomplicated Jewish status by birth," Tucker writes. The framework, he writes, demands that the community "recognize, honor, and meet the challenges" of those with one Jewish and one non-Jewish parent.

Later in the essay, he says, "contemporary intermarriages are best described as an act of 'ethnic apostasy.'"

Apostasy refers to the abandonment of religious belief, and Tucker's term drew particular criticism this week from people who interpreted it as an indictment of marriages between Jews and non-Jews, which a recent study found make up the vast majority of unions including non-Orthodox Jews in America since 2010.

In fact, Tucker told JTA, he had sought to explore the topic precisely because so many people who identify as Jewish can feel hurt when they are not accepted as such. The essay, he said, was more of a "thought experiment" than a policy prescription.

"This has been such a painful and stuck topic in the Jewish community for a generation and more, and it was an effort to do some creative thinking about how we might think about it in a different way," he said.

"I was exploring in that essay, what would it look like to have a full communal reconfiguration about this in future generations? How could you imagine reconstructing a communal approach for this?" he added. "That's not something you can or should do overnight."

Woodward said he had found Hadar to be welcoming of his identity since he began studying there more than a decade ago. He had even used some of Tucker's teachings about interfaith families in his own work as a Conservative rabbi, because he liked that they didn't totally discount the non-Jewish aspect of people's identities.

That's also why Woodward found the admissions criteria included in Hadar's FAQ disturbing.

"I know how many children of interfaith relationships often feel like we walk around with a target on our backs," Woodward said. "We feel like we are criticized by sociologists and rabbis and by people in the movements and it's not fair and it's not right."

Hadar may not be adopting "modified duolineality" as an admissions standard, but some believe doing so would be in line with its egalitarian values. Rabbi Emily Cohen, who leads a Reconstructionist synagogue in New York City, argued that matrilineality — the idea that a parent who happens to be a woman has a special power to confer Jewishness onto children — conflicts with egalitarianism, or the belief that men and women are equally responsible for upholding Jewish law and values.

"Any Jewish organization that calls itself egalitarian has an obligation to either count all children born to 1 Jewish parent as Jews, or to require 2 Jewish parents for Jewish status," she wrote.

"If you're egal[itarian], you don't get to keep matrilineal descent as a fun little holdover. Go more lenient or go more stringent, but either way it goes," Cohen added. "And if you're upset about that, maybe think about why other egal Jews might be reasonably upset to see matrilineal descent upheld."

Hadar is far from the only Jewish institution grappling with the challenge of being inclusive while also hewing to traditional Jewish law.

"I would be wrong to suggest that it is only Hadar that has ever suggested that matrilineal interfaith Jews are less-than," Woodward said. "I don't think that was their intention, but as a matrilineally interfaith Jew, I have felt that from other spaces, even if it hasn't been an explicit questioning of my status."

Woodward says the situation of his birth — his mother is Jewish and his father is not — is "just luck." Because of which parent happened to be Jewish, he faced no obstacles in being accepted in the Conservative movement, in which rabbis are not permitted to officiate interfaith weddings and synagogues typically bar non-Jewish family members from participating in some ritual activities.

"I feel a responsibility to pay that forward by helping patrilineal Jews who are often shamefully excluded by my movement, by the Conservative movement, to feel like they belong and to feel like they have rich spiritual lives that really matter," he said.

The very use of firm standards to define identity has grown increasingly fraught in many corners of society, especially in the wake of the Black Lives Matter protests in 2020, Woodward noted, and that is heightening already fierce debates within Jewish communities.

"A lot of people who have felt like their identities have been marginalized by institutions of power are really willing to speak up bravely to assert the importance and the value of their identities and to use social media to do so," he said.

These dynamics all fueled the intensity of the response to the policy posted on Hadar's website, Woodward said.

"The anger on this — this is a spark that lit a tub of gasoline that's been sitting there," he said. "And that gasoline tank has been filled by all sorts of other institutions over the years."

"This is a bigger story than Hadar," Woodward added. "This is really a story about lots of Jewish organizations that are not going to be given a free pass for things that they once were given a free pass for."

Even after the apology and removal of the language from the website, Tucker said he recognizes that the conversation isn't over.

"People have been grappling with questions of Jewish identity and status since the time of the Talmud and I think particularly in late modernity there's been a major flurry of contention and schism around it," Tucker said. "I don't think the question is going away." ■

discomfort with

What you need to know about the antisemitic ideology behind the Buffalo shooting

Philissa Cramer, Ron Kampeas, originally for the JTA

The man charged with killing 10 people at a Buffalo, New York, supermarket on May 14 allegedly was motivated by a conspiracy theory that has spurred recent deadly attacks on Jews, Blacks, and immigrants.

An online manifesto attributed to Payton Gendron, 18, explains his targeting of Blacks and that the attack was spurred by the theory that a tide of immigrants is crowding out white populations in western countries. The manifesto also says that Jews are the real problem but that "they can be dealt with in time."

The Tops supermarket, located just a few miles from the Canadian border, was chosen because it is in an area with many Black residents, the manifesto says. Eleven of the 13 people shot there were Black, local law enforcement officials said.

Gendron, who used a high-power rifle with the N-word emblazoned on its barrel and lived streamed the murders, was arrested at the scene and later charged with first-degree murder. The U.S. Justice Department is investigating the shooting as "a hate crime and an act of racially motivated violent extremism," Attorney General Merrick Garland said in a statement.

The baseless theory outlined in the manifesto is known as "Great Replacement" and has united white supremacists across borders in their hatred of Jews and immigrants. Replacement theory has inspired multiple antisemitic and extremist attacks, including the 2018 Pittsburgh synagogue shooting in which 11 Jews were murdered; the 2019 attack on a New Zealand mosque that killed 51; and the 2019 massacre at a Texas Wal-Mart that targeted Hispanic immigrants.

In 2017, white supremacists marching in Charlottesville, Virginia, infamously chanted "Jews will not replace us."

The manifesto cites the perpetrator of the New Zealand massacre as a chief inspiration and says that its author learned about the dangers of immigration from online research, including on 4chan, a website popular among right-wing trolls.

The theory has gained significant traction in right-wing media and politics. Tucker Carlson, the top-rated Fox News Channel opinion host, has trafficked for more than a year in replacement rhetoric. In one passage in the manifesto allegedly written by Gendron, the writer echoes Carlson's phrasing in a notorious September 2018 segment, which began, "How precisely is diversity our strength?" The manifesto launches a similar salvo, "Why is diversity said to be our greatest strength?"

The Anti-Defamation League called on Fox News to fire Carlson after the host explicitly defended replacement theory on air last year. Fox executives rejected the call.

"Horrified by the #Buffalo shooting which is apparently motivated by #antisemitism and #racism," ADL CEO Jonathan Greenblatt tweeted Saturday night. "The rhetoric that fuels hate-filled conspiracies has to stop. … These are the consequences of conspiracies going unchecked."

Replacement theory has gained currency among some Republican officials, including Rep. Elise Stefanik of New York, whose hometown newspaper in Albany decried her invocation of the theory in an editorial last fall. An Associated Press poll in early May found that half of Republicans in the United States agree at least partially with the idea that there is an intentional effort to crowd white Americans out with immigrants.

Structured largely in a question-and-answer format and accompanied by collected memes and internet citations, the manifesto explicitly states that the author is driven by hatred of Jews.

The author says he departs from many white supremacists in concluding that Jews are, for the most part, white. But, citing pages of quotations from the Talmud, he says Jews are polluted by learning that "they are God's chosen people and they are permitted to hate and exploit the goyim" or non-Jews, and to engage in pedophilia. (Purported fear of pedophilia is also central to QAnon, another conspiracy theory with antisemitic roots that has gained widespread currency on the American right.)

"Are you an anti-semite? YES!!" the manifesto reads in one place. Later, the author answers the question, "Why attack immigrants when the Jews are the issue?" The answer reads, in part: "They can be dealt with in time."

The manifesto cites George Soros, the Hungarian-born Jewish billionaire and philanthropist who is a boogeyman for right-wing conspiracy theories, as "majorly responsible for the destruction of our White culture." It also says that Jews are driving the rise of critical race theory, an academic idea about the ways in which racism is embedded in society that has become a recent rallying cry for right-wing activism.

The alleged shooter broadcast his attack on Twitch, a streaming platform for video game enthusiasts also used by the man who attacked a synagogue in Halle, Germany, in 2019. That attack broadcast for 35 minutes; Twitch said it had removed footage of the Buffalo attack sooner.

The manifesto says Halle showed the author "that there is enough time to capture everything important."

The Jewish Federation of Greater Buffalo is among the many local and national organizations providing support to people in the city of approximately 250,000; it is making mental health services available. ■

According to Keeanga-Yamahtta Taylor writing in *The New Yorker* on May 15, "The shooter rationalized his vicious attack by trying to fit it into this grand, esoteric conspiracy of white replacement through immigration. His manifesto, by contrast, is filled with crudely racist memes about Black Americans. In fact, for all his denunciation of "replacers" in the manifesto, an archive of his posts on the messaging platform Discord, from the past six months, barely mentions immigrants. Instead, he writes prolifically and disparagingly about Black people, whom he incessantly describes with racial slurs. In a search of archived posts beginning in 2021, the word "immigrant" appears twelve times, "replacement" eighteen times, "replacer" twenty-two times, but "blacks" and the N-word each appear a hundred times."

First demographic study of Jewish Washtenaw County to launch

By Rachel Wall, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor, in partnership with the Jewish communal organizations and congregations in Washtenaw County, is pleased to be launching a demographic study of the Jewish community in the greater Ann Arbor area. The goal of this study is to collect, analyze, and report accurate and actionable data to inform community planning and enhance the vibrancy of Jewish life in greater Ann Arbor.

Studies like this are conducted by Jewish communities all over the country to estimate the size and characteristics of the local Jewish community. The data then serve to assist Jewish communal organizations to make well-informed, data-driven decisions for the benefit of the entire community. Results can also assist organizations like Jewish Family Services (JFS) in applying for grants and funding that require detailed projections of the reach of their programs. Because of the present lack of data, these funding sources may not be available to our community at this time, but if could significantly enhance the work done by JFS in Washtenaw County.

Following an extensive and competitive search process, the Cohen Center for Modern Jewish Studies/Steinhardt Social Research Institute (CMJS/SSRI) of Brandeis University, the preeminent academic research center for the social scientific study of Jewry in the United States, will be conducting the study on behalf of the greater Ann Arbor community.

The Cohen Center team is in the process of conducting nearly a dozen similar studies in other communities around the country and has assessed large cities like Boston and Orlando, as well as cities more comparable in size to Ann Arbor, like Long Beach, California,

According to an article published in the online publication eJewishPhilanthropy in April of this year, the Cohen Center has developed an "index of Jewish engagement" that identifies Jews by their activities, no matter how nontraditional they may seem, rather than creating demographic categories like Jews who have married someone not Jewish.

"We want to talk to the folks for whom doing Jewish is about volunteering … or eating your ham and cheese sandwich on Yom Kippur," Matthew Boxer, assistant research professor at the Cohen Center, told eJewishPhilanthropy in the April 6th article titled "U.S. Jewish communities are commissioning a flood of new population studies — and figuring out how to use them."

While informal estimates suspect around 8,000 Jewish individuals in Ann Arbor, Ypsilanti, and the surrounding areas, there has never been a formal investigation into how many people are part of the local Jewish community, nor is there empirical evidence of our community's priorities for Jewish life. There is much to be learned from an endeavor like this to benefit those who may not feel particularly connected with the local Jewish community; this study is an opportunity to share how Jewish communal organizations can better meet their Jewish needs.

The study will be conducted in the fall and winter of 2022–2023, with results distributed publicly in mid-2023. The researchers will work closely with local Jewish institutions to ensure that diverse perspectives are represented. Survey responses will be confidential, and findings will be reported only in the aggregate. The more households that participate, the more information will be available to help Jewish organizations in the community make data-driven decisions about the future.

For questions about the community study, please contact Federation's Executive Director Eileen Freed at eileenfreed@jewishannarbor.org. ■

Manga! Let's go to Italy!

Lonnie Sussman, special to the WJN

Sometimes it feels like the universe is pushing you in a direction so hard that you must pay attention. This happened to me as I started thinking about Jewish food in Italy. Maybe it started when someone (Anita, thank you) sent me information about a new cookbook: *Cooking alla Giuda*, by Benedetta Jasmine Guetta. The author is from Milan but now lives in California. She and a partner write the only Kosher/Italian food blog that I know of, so I signed up for it and just received the first one. Oh, it turns out the blog is written in Italian. But, not to worry, there was just an article about her book and blog on Tablet Magazine. Then I also saw an announcement of a different online presentation on Zoom. I suspect if you start searching for Jewish Italian recipes the announcements will find you.

I learned a little Italian from taking a class at Paisano's restaurant with Il Maestro Salvatore B. I learned to say, "Non o fati i compite, niete o fati i compite." My accent improved with a glass of vino, but the sentence means "I didn't do my homework; I never do my homework." Don't bother correcting my Italian or spelling, because this line is firmly planted in my memory and is fun to say.

The Jewish presence in Italy is one of the oldest on the European continent, beginning in the first and second centuries BCE. First came the traders and merchants. More Jews arrived from Israel after Simon Maccabeus, one of the Maccabees, made an alliance with Rome. Before and after the fall of the Second Temple, Jews revolted against the Romans, and many were taken to Rome as slaves. That event was made famous in a relief on the Arch of Titus in Rome that is still a tourist attraction and a reminder of our history today.

While there were populations of Jews in all parts of the country, they were always a small percentage of the population. Their fortunes rose and fell during the centuries. The low points were the Venetian Ghetto formed in 1516, the expulsions from many towns in the Middle Ages, and then, of course, the rise of Fascism and Nazism in the 20th century.

There are too many Jewish Italian dishes, traditions, and recipes to sum up in one column. I hope you look at some of the cookbooks mentioned below or online to get a more complete picture of traditions from different areas of Italy.

Pananella and Radicchio-orange salads

Let's start easy with 2 salads. These are both from a book called *Master Chefs Cook Kosher* by Judy Zeigler, based on a cooking show she had in California with famous chefs.

Pananella

This recipe is from a chef named Evan Kleiman who specialized in Italian-Jewish culture in Los Angeles.

2 tomatoes, peeled, seeded, and cut into ½ inch dices. The chef recommends peeling the tomatoes, but I don't bother with that.
1-2 tbs capers, drained
½ cup olive oil
¼ cup red wine vinegar
Kosher salt and freshly ground black pepper
½ loaf Italian or French bread, cut into ½ inch slices and crusts removed
3 peeled cucumbers, halved lengthwise, seeded, (again, I don't bother with that unless the cucumbers have large seeds) and cut into ½ inch dices
½ small red onion, thinly sliced
1 red or yellow bell pepper, seeded and cut lengthwise into very thin slices

In a large bowl, mix the tomatoes, capers, oil, vinegar, salt, and pepper. Arrange a layer of bread slices in a wide, shallow bowl or on a large platter. Scatter the cucumbers, onion, and bell pepper strips over the bread. Pour a ladleful of the tomato mixture over the bread and vegetables. Top with another layer of bread slices and continue layering until all the ingredients are used. End with the vegetable and tomato mixture. Cover with plastic wrap and refrigerate. Allow at least an hour for the flavors to blend.

Radicchio-orange salad

This is also a recipe from Evan Kleiman. It couldn't get easier than this.

3 heads of radicchio
2 large oranges
Olive oil, balsamic vinegar and salt and pepper

Carefully separate the leaves from the heads and wash the leaves. If they are too bitter (your taste), soak in a large bowl of water to cover for about 20 minutes. Drain and dry well. Refrigerate. Peel the oranges well enough to remove all the pith (white stuff). Try and remove the membranes from individual segments as well as any seeds. Place the leaves on individual salad plates, tearing the larger ones in half. Arrange the orange sections on top and drizzle with the olive oil and balsamic vinegar. Season with salt and pepper.

Caponata Ebraica- Jewish Caponata

Classic Italian Jewish Cooking, Edda Servi Machlin

Serves 6 as a side dish, 12 as an appetizer.

Eggplants were a food brought to both Spain and Italy by the Arabs and used by Jews so often that they were considered Jewish food. The eggplant dishes were especially popular in Sicily.

3 pounds of eggplant, peeled and diced, seasoned with salt and pepper, and set aside in a colander to drain some of the liquid
¼ cup olive oil
2 stalks celery, diced
1 large onion, diced
3 peppers, green, yellow, and red, cored and diced
1 clove garlic, sliced
1 large carrot, peeled and diced
2 tsp flour
2 pounds ripe tomatoes (or a large can of peeled tomatoes), chopped
1 cup pitted green olives, coarsely chopped
2 tbs wine vinegar
1 tsp sugar
3 large basil leaves, shredded, or 1 tsp dried basil
1 tbs chopped fresh Italian parsley
2 tbs tiny capers, drained

Heat the oil in a large skillet and add the celery, onion, peppers, garlic, and carrot and cook uncovered over moderately high heat for about 10–12 minutes, stirring occasionally. Transfer these vegetables to a shallow baking dish but leave the oil in the pan Add the eggplant to the oil in the pan and sprinkle with the flour Fry, stirring, over moderate heat until the eggplant is lightly golden. Add to the baking dish with the other vegetables. Then add the tomatoes, green olives, vinegar, sugar, basil and parsley and place in a 350-degree oven for 30 minutes. Remove from the oven, mix well, and check the seasonings. Add the capers and stir and put the dish back in the oven for a few minutes longer. Serve hot as a side dish or cold as an appetizer.

Carciofi alla Giudia/Crispy Fried Artichokes, Jewish style.

Cucina Ebraica by Joyce Goldstein

This is one of the most famous Jewish Italian recipes. It is a simple recipe but takes time as there is the prep and then two steps in cooking. I think you could use baby artichokes instead of larger ones, but don't use the ones from a jar. serves 4

2 lemons
4 medium size artichokes
Olive oil
Salt to taste

Fill a large bowl with water and squeeze the juice of one of the lemons in it. Halve the remaining lemon. Work with the artichokes one at a time and cut off all but 1-1/2 inches of the stem. Pare the stems and the base to remove the darker green areas and then rub them with the cut lemon. Remove the toughest leaves until you get to the pale green, pointy core that is only 1-1/4 to 1-1/2 inches in diameter at its base. Carefully open the leaves but try not to crack them at their base. Carefully scoop out the choke (the rough inside) with a small spoon or melon baller. Rub the cut surfaces with the lemon. As you finish trimming the artichokes drop them into the lemon water. When they are all prepped, drain the water and dry the artichokes very well.

Use a pot large enough to hold the artichokes. Place them in stem up. Fill the pot halfway with olive oil and then add water to cover. Bring to a simmer and cook gently, uncovered, until just cooked through but not soft. Test the base with a skewer and you should be able to pierce it. This may take 15–17 minutes. Remove the artichokes with tongs and put them on a platter stem up, pressing down gently to

continued on page 21

keep an open flower shape. This prep work can be done up to 3 hours in advance.

For the second cooking you can use deep cast iron frying pan. Pour in olive oil to a depth of 2-1/2 inches and heat to 350 degrees or a low boil. Use tongs to lower two of the artichokes into the oil stem up and pressing down on them to keep the flower shape. Fry until golden and crisp, about 8 minutes. Drain on paper towel and sprinkle with salt. Eat at once. Yum.

Cassola

Cucina Ebraica, by Joyce Goldstein, serves 8

This was the first recipe I checked out in the Labna blog. Since it is written in Italian, I'm not sure about the instructions but, thankfully, it turns out to be a recipe found in many of the other cookbooks I have. It is sometimes called "Ricotta Souffle Pancake" or "Channa". One of the other books recommends beating the egg, ricotta, and flour mixture for about 5 minutes to get the final texture to be fluffy and not too dense. This would be great for Shavuot.

- 15 oz ricotta cheese (scant 2 cups)
- 4 eggs, separated
- ½ cup sugar or even a little more
- 2 tbs all-purpose flour or cornstarch
- 2 tbs liquor or wine of choice, dark rum, cognac or sweet Marsala (all optional)
- Grated zest of 1 large lemon (also optional but recommended)
- Pinch of salt
- 2 tbs pure olive oil

Spoon the ricotta into a sieve placed over a bowl and let drain in the refrigerator for 1–2 hours. In a bowl, use an electric mixer and beat together the egg yolks and sugar until very thick and pale and then beat in the drained ricotta and flour (or cornstarch). In another bowl, beat the egg whites until soft peaks form Then fold the egg whites gently into the ricotta mixture. Stir in the liquor and/or lemon zest if you are using it and the salt.

Preheat the broiler. Warm the olive oil in a flameproof 9-inch, non-stick frying pan over medium heat. Add the ricotta mixture and cook until the bottom has set, 15–20 minutes. Slip under the broiler until glazed and golden, about 5 more minutes. Serve warm with fresh fruit.

Classic Chicken Cacciatora

Classic Italian Jewish Cooking by Edna Servi Machlin

serves 6–8

The author named this dish Pollo Baruch for her father because he made it this way.

- Chickens, 2-1/2 to 3 pounds cut into pieces
- 1 large onion
- 4 tbs olive oil
- 1 tbs salt
- ½ tsp ground black pepper
- ½ cup dry red wine
- 2 heaping tbs tomato paste, diluted in 1 cup water
- ½ cup oil-cured black olives

Place the chicken pieces in a large skillet with the onion and oil and brown them on medium heat for about 20–30 minutes. Stir occasionally. Add the salt and pepper, stir, then add in the wine. Raise to high heat and cook for 5 minutes. Add the diluted tomato paste and olives. Cover and simmer for 15 minutes and serve very hot.

Sformato di Spinachi – Spinach Mold with Sauteed Mushrooms

Classic Italian Jewish Cooking, Edna Servi Machlin

Here is another dish that would be great for Shavuot.

- 3 pounds spinach
- 3 tbs olive oil
- 1 small onion, diced fine
- 1 tsp salt and dash of pepper, and dash of nutmeg
- 3 tbs butter
- 1/3 cup flour
- 1-1/2 cups hot milk
- 6 eggs, beaten
- 4 tbs grated Parmesan
- Fine breadcrumbs

Trim and wash the spinach, then put in large pot with just the water clinging to the leaves and steam for about 5 minutes and drain in a colander. Add the olive oil to a large skillet and add the onion. Sauté for about a minute and then add the spinach, salt, pepper, and nutmeg and cook over low heat for 3–4 minutes until the spinach looks dry.

In another small pot make a white sauce with 3 tbs butter, the flour and milk. Melt the butter and then slowly add the flour and allow it to absorb the butter, then add the hot milk and whisk until the mixture thickens. Combine the spinach with the sauce, add the beaten eggs and Parmesan cheese, mix well. Butter a tube mold and sprinkle it with breadcrumbs. Bake in a 350-degree oven for about an hour or until a knife blade comes out clean. Allow to cool on a rack for 5 minutes and then unmold on a serving plate. You can add sauteed mushrooms to the center hole for a nice presentation. See the following recipe.

Funghi Trifolati: Mushrooms Truffle Style

- 2 pounds firm white mushrooms, cut into thin slices
- ¼ oz dried porcini mushrooms
- ¼ cup warm water to soak the dried mushrooms (10 minutes) and cut into small pieces
- ¼ cup olive oil
- 1-1/2 tsp salt
- ¼ tsp ground black pepper
- Juice of 1 lemon

Heat the oil in a large skillet and add the mushrooms. Cook over high heat, stirring, 3–4 minutes. Add the reserved water from soaking the porcinis and cook over high heat uncovered for another 8–10 minutes, stirring or until moisture is gone. Add seasoning and lemon juice and mix into the mushrooms.

Polenta Bianca Pasticciata per Shavuot, Shavuot Baked White Corn Polenta

One more recipe from the Edna Servi Manchin book. She includes a recipe for making your own polenta from scratch, but it involves using a new, unpainted broomstick, washed with bleach, and rinsed thoroughly to stir the pot of cornmeal and water. I suggest buying some premade polenta or finding a large wooden spoon to make your own.

- 1 pound mozzarella, shredded (or buy shredded mozzarella).

Cut the polenta into ½ inch slices.

- 1 cup freshly grated Parmesan
- 2 cups white sauce (see recipe for white sauce in the Sformato di Spinachi above)

Slice the polenta into ½ inch slices. Butter a baking dish and place 1/3 of the slices in the bottom, smear 1/3 of the white sauce on top. Sprinkle 1/3 of the shredded mozzarella on that and continue making layers until you have used up all the ingredients except for the Parmesan. Dot with butter. Bake in a 350-degree oven for 30 minutes or until the top begins to brown. Serve hot with the Parmesan in a separate bowl for people to sprinkle on the top. ■

Kosher Meals on Wheels

By Chrissy Taylor, Jewish Family Service of Washtenaw Country

In the summer of 2020, less than six monthsinto the onset of the COVID-19 pandemic in Michigan, Jewish Family Services of Washtenaw County (JFS) became a Meals on Wheels (MOW) affiliate agency. JFS stepped up to help meet the skyrocketing need for prepared meal delivery to homebound local adults. Dissatisfied that no kosher MOW options existed locally, JFS pursued grant funding in partnership with Food Gatherers to fill that gap, creating a more equitable food system and enabling a cohort of Jewish older adults to participate. In the summer of 2021 JFS began the pilot program funded by Feeding America. This pilot addressed specialty needs — meals tailored for specific medical conditions (e.g., heart disease and renal failure) and Glatt Kosher meals. With this pilot, JFS delivered Kosher meals and notably expanded program eligibility to include all older adults, not just those who are medically homebound, as typically required of Meals on Wheels.

JFS partnered with our friends to the east — JFS Metro Detroit and the National Council of Jewish Women — to secure kosher meals through Epic Kosher Catering. Fundamentally and unfortunately, kosher meals are more expensive than the typical meals reimbursed by MOW. The kosher meals menu has been designed and approved by a Registered Dietician to meet the nutritional needs of older adults. As the meals were produced in metro Detroit, JFS drivers made the round trip pick up weekly and then once back in Ann Arbor, these meals were lovingly delivered by JFS' wonderful volunteers.

JFS collected data at the beginning and end of the program and conducted weekly check-ins from volunteers to gauge client participation and needs. The records are currently being processed. However, anecdotally, the impression has been that the meals are of good quality and participants (some who transferred from other MOW programs) truly appreciated having a Glatt Kosher option.

Now that the grant and pilot project is complete, JFS is seeking funding to sustain a kosher MOW program in Washtenaw County. This important service, customized to meet the needs of Jewish older adults, must continue. The enduring COVID-19 pandemic has exacerbated social isolation and inaccessibility of natural supports and in turn has impacted food insecurity locally. Inquiries and service levels at JFS' Nutrition Services and Specialty Food Pantry are at an all-time high. As the only specialty pantry in the county, and as an agency deeply committed to supporting the dignity and diverse needs of the local community, JFS is adamant that one's religious and cultural beliefs should never be a barrier to receiving critical services. To learn more about JFS' Specialty Food Pantry and Nutrition Services and to donate, visit https://jfsannarbor.org. ■

JFS
Jewish Family Services
of Washtenaw County

Calendar

June 2022

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Wednesday 1

Yidish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of
proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

The Ones Who Remember: Second-Generation Voices of the Holocaust, will be presenters in a panel discussion at the Ann Arbor Public Library Downtown Branch. 6 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 2

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m.

Friday 3

Candle Lighting 8:48 p.m. Bamidbar

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

***First Friday Shabbat*: JCS.** Includes secular Jewish readings, singing, candle lighting, challah and wine rituals, and a Yahrtzeit observance to remember loved ones. Children are welcome. 6:30-7:30p.m. Check website for details. jewishculturalsociety.org. For more information: 734-975-9872 or info@jewishculturalsociety.org.

Saturday 4, Erev Shavuot

Havdallah 9:59 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Tot Shabbat: BIC. Join Katie & Leah Shelef outside on the courtyard for an engaging Tot Shabbat aimed at children aged 0 - 4 years old and a grownup. Come sing with us and learn our traditions as we celebrate Shabbat. 10:30 a.m.

Elementary Enrichment Program: BIC. Join Heather Gale downstairs in the Youth Library for a variety of enrichment activities including Second Temple building with Legos, games, alef-bet yoga, and more. For children in grades K - 5. 10:30 a.m.

African American Downtown Festival: E Ann and N. Main St. 10 a.m. to 6 p.m.

Adult B'nai Mitzvah Service - Erev Shavuot: TBE. 7 p.m.

Shavuot Evening of Learning and Dairy Dessert Potluck: AARC. At the JCC. 7 to 10 p.m.

Tikkun Leil Shavuot: BIC. A traditional Tikkun of multiple, concurrent learning sessions to choose from. In person at Beth Israel, with one session zoom-only. 8 p.m.

Celebration of Shavuos: Chabad. Afternoon and evening services, followed by Festive meal and all night learning. 8:30 p.m.

Shavuot meal and tikkun: AAOM. 9 p.m. to 1 a.m.

Sunday 5, Shavuot day 1

Shavuot Morning Service: BIC. 9:30 a.m.

Hear the Ten Commandments and Ice Cream Party: Chabad. All children are invited to come, and then followed by our annual festive dairy meal for everyone.9:45 a.m.

Shavuot Gathering for Young Families: BIC. Open to the community: For young families come to the Beth Israel lawn with your blanket, and celebrate Shavuot with lawn games, cheesecake bites, and a Mt Sinai mitzvah celebration with Rav Nadav and friends. 3 p.m.

Monday 6, Shavuot day 2

Shavuot Morning Service with Yizkor: BIC. 9:30 a.m.

Picnic, cheesecake and learning: AAOM. 12:30 p.m.

Tuesday 7

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 8

Parsha Lunch and Learn. AAOM. Explore the weekly Torah portion, Nasso, to think about the power of blessings in our lives. Zoom Link: https://bit.ly/ParshaLunchandLearn. 12:30 p.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 9

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 10

Candle Lighting 8:53 p.m. Naso

Musical Singing and Guitar Service with Rabbi Aura Ahuvia: BIC. 6 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Pride Shabbat: TBE. 7:30 p.m.

Saturday 11

Havdallah 10:04 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Second Saturday Shabbat Morning Service: AARC. Led by Rabbi Ora Nitkin-Kaner. Hybrid, in person at the JCC and Zoom link will be sent out the week before the event. 10 a.m.

Sunday 12

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

AARC Book Group: AARC. *Spinoza, Liberalism, and the Question of Jewish Identity* by Steven B. Smith. Email Greg Saltzman, gsaltzman@albion.edu. 11:30 p.m.

Mosaic Gala: JFS. Celebrating the year of the Building. 2 to 5 p.m.

Monday 13

Everyone Has A Story - A Jewish Community Moth-Inspired Story Event: The Ark. 7 p.m. #Dreamingupa2j We want to hear the story of YOUR Jewish life.Sign up to tell us a 5-minute story about a moment from your life that has led you to be the Jew you are today. Or just come and listen to an evening of great stories from our Jewish community! Your story should be TRUE and about something that happened to, with, or about you. It should have some Jewish content, but not necessarily ritual or religious. Your story doesn't have to take place in Ann Arbor. You are the Ann Arbor connection we need. As long as it has Jewish content and involves you, it's a Jewish Ann Arbor story! For Tips for a Great Story, to Register to Attend, and to Register to Tell a Story: https://bit.ly/a2jewishstory

Tuesday 14

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Ann Arbor Chapter of ORT America Donor Recognition event at TBE, Light dinner, donor recognition, and ORT updates. For more information or to RSVP, please contact Babette Levy Daskin, Donor Chair, at babette.r.levy@gmail.com by June 3. 6 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 15

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 16

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 17

Candle Lighting 8:56 p.m. Behaalotecha

Juneteenth Celebrations: Beginning Friday evening through Sunday, Ann Arbor NAACP and Ypsi Juneteenth Celebration committee.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Juneteenth Shabbat: TBE. 7:30 p.m.

Saturday 18

Havdallah 10:07 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Sunday 19

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Monday 20

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 21

Summer Solstice Nature Walk: Dayenu. Olson Park. 7 p.m.

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 22

Parsha Lunch and Learn. AAOM. Explore the weekly Torah portion, Shlach. Learn about Og, King of Bashan and how his story helps us see ourselves more clearly. Zoom Link: https://bit.ly/ParshaLunchandLearn. 12:30 p.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 23

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 24

Candle Lighting 8:57 p.m. Shlach

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Dayenu Climate Justice Shabbat: TBE. 7:30 p.m.

Fourth Friday Kabbalat Shabbat: AARC**.** Hybrid in person at the JCC and Zoom. Link will be sent out the week before the event. 6:30 p.m.

Saturday 25

Havdallah 10:08 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Climate Action Weekend Film Screening & Havdalah: TBE. 7 p.m.

Sunday 26

Children's Programming. AAOM. 9:30 a.m.

Ann Arbor Jewish Film Festival Kick off event: AAJFF. Screening of *Out of Exile — The Photography of Fred Stein*. At Rackham Hall, in person for AAJFF sponsors. 10:30 a.m.

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Monday 27

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 28

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 29, Rosh Hodesh Tammuz

\Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Women's Rosh Hodesh Group: AAOM. 8 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 30, Rosh Hodesh Tammuz

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Women's Rosh Chodesh Circle: TBE. 5:30 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, *248-408-3269, annarborminyan.org*

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, *734.445.1910, aarecon.org*

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, *bethisrael-aa.org*

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org ■

What is your "why"?

By Osnat Gafni-Pappas, Jewish Federation of Greater Ann Arbor

The LIFE & LEGACY® initiative, a project of the national Harold Grinspoon Foundation, is now in its second year in the Ann Arbor area, and the estimated value of gifts from 215 members of our local Jewish community is already over $10.6 million. That is an astounding feat our community has accomplished in just over a year and a half.

This money is intended to be realized after a donor's lifetime, ensuring the financial sustainability of Jewish life in Washtenaw County for the next generation. Each donor who has committed to leaving a legacy gift to one or more of the 11 local participating organizations has a unique reason for doing so — their "Why." Collectively, these "Whys" and the gifts they produce have the potential to make a big impact on the future of the Jewish community in the Ann Arbor area.

From left, Jacob Greenberg, Ruth Goldschmidt, Toni Greenberg, Miriam Greenberg.

One such donor is Toni Greenberg, a University of Michigan alumni parent. Toni chose to make her legacy gift by establishing the Ruth Goldschmidt Memorial Fund for Holocaust Remembrance at Michigan Hillel.

"After my mother passed away, my children and I discussed how to honor her memory," Toni shares when asked about her "Why." "My mother fled Germany in 1938, at age 16, via the Kindertransport. She spent nine years on the run among France, Switzerland, and Belgium, under horrific circumstances, and finally emigrated to the United States, having lost her entire family. She built a good life here and her greatest joy was her grandchildren."

Toni and her family started thinking about ways to honor her mother's incredible life. "We discussed doing something Holocaust education-related," Toni says, "because she had spoken countless times to synagogue and community groups, and because as survivors aged, my mother feared that people would forget the lessons of the Holocaust."

A few months after her mother passed, Toni's daughter Miriam (UM '21) remarked, "You know, every time I visited Grandma, even when she could barely communicate anymore, she would always ask me if I'd been to Hillel events, and what was going on with Hillel. I wonder why that was so important to her?"

Upon reflection, Toni concluded, "I think it was because she lost those high school and young adult years, and never had a chance to be part of a youth group or go to college. She was especially delighted that Miriam went to Shabbat dinners and other events and made friends at Hillel."

With that realization in mind, "We endowed the Ruth Goldschmidt Memorial Fund for Holocaust Remembrance at Michigan Hillel to ensure that young adults bear witness to the Holocaust, and because Hillel was so important to my mother and is so important to us."

For more information about LIFE & LEGACY, please contact Osnat Gafni-Pappas at the Jewish Federation of Greater Ann Arbor at osnat@jewishannarbor.org or 734-773-3538. You can also reach out directly to any of the following participating community organizations: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Temple Beth Emeth, and University of Michigan Hillel. ■

Schmooze and Booze at York

The 2022 Schmooze & Booze, hosted by the Jewish Federation's Women's Philanthropy Committee, was an outstanding success! The sun was beaming and the energy could be felt by all, as women gathered for a chance to mix and mingle. The outdoor space, generously donated by York Food & Drink, lent itself to a vibrant and engaging night for all. Over 50 women registered for the event; opportunities to meet new people and build community were abounding!

Looking to get involved in future Women's Philanthropy events? Contact marci@jewishannarbor.org. ■

Lara Kross, Katie Shelef, Hilary Greenberg, Maureen Ginsburg, Elaine Margolis

Lara Kross, Katie Shelef, Hilary Greenberg, Maureen Ginsburg, Elaine Margolis

Ten Commandments: Connecting the world with God

Rabbi Aharon Goldstein, Chabad of Ann Arbor

After Pesach, the next holiday is Shavuot, which will begin on Motzei Shabbos (Saturday Night) June 4 and continue through the fifth and sixth. So here is a thought from the Lubavitcher Rebbe on the holiday of Shavuot.

As we look in the Torah, when the Torah tells us about the Ten Commandments and the whole event that took place there, so it tells us, all the Jewish people were around the mountain, and they heard God's voice uttering the Ten Commandments. As a reintroduction to that, it says God spoke all of these words using the phrase "to say." So, the Rabbis ask what is the meaning of the usage of "to say" [Exodus 20:1]. Normally when one says that God spoke "to say," it means to say that either you should say that thing to someone else or, for example, in the case of Moshe Rabbeinu, it says that God spoke to Moshe — "lemor — "to say" — say to whom? To say to the Jewish people. So, God spoke to Moshe — then Moshe gave it over to the Jewish people. So, the question they ask — what is the meaning of to say? Who else is he going to say it to? All of the Jewish people were present at Sinai for the giving of the Torah and they all heard it for themselves, so they didn't have to tell or say any of it to anyone else. So why does the Torah use the phrase "to say"?

Rabbi Aharon Goldstein

One might answer that the reason why the Torah says "to say," is because "to say" means that the Ten Commandments are not only relevant for the people who heard it directly, but they should have the responsibility to tell it to the coming generations. Perhaps that is the reason it says "lemor" — "to say" — to indicate that we have the responsibility "to say" to our children and grandchildren, etc.

In truth, this is not a good answer. At Sinai, not only were those who were alive in front of the mountain hearing the Ten Commandments, but all the future souls that were supposed to come down to this world until the coming of the Moshiach — the Redeemer — were present at Sinai to witness the event including future converts.

So, for whom do we have to say that God spoke these words "to say"? "To say" to whom?

The Maggid of Mezeritch (the successor to the Ba'al Shemtov) answers as follows.

He says the reason why the word "lemor" is used here is that God is giving us a message telling us what we are supposed to do with the Torah and the Ten Commandments. The purpose of the Ten Commandments should not only be a religious and a holy experience, i.e., that the holiness of the Ten Commandments should be only when we learn Torah or when we pray or when we do mitzvos. The real purpose of the Ten Commandments is that it should permeate this physical world. The coarse part of this world should be refined and made holy. This is the meaning of the word "lemor — to say," to permeate the words of God into this physical world in order to make this world a holy world.

This is to bring out a point, that one should not think that the Torah and the physical world are two separate, unconnected entities. There is a certain philosophy that separates the two. They say that when a person is in an environment of Torah, they have to act like a Jew acts according to the Torah. But when that same Jew goes out into the world and is surrounded with a world that opposes Torah, so then one would think — God Forbid! — that they'll go according to the environment that is opposed to the Torah. This is the point of the Ten Commandments — God is telling us — all the Jewish People — that they should "say" — meaning to say that He is telling us to permeate the words of the holiness of God through the Ten Commandments into this world; and that a Jew, not only when they are studying Torah and doing mitzvos, but also when they are occupied with worldly affairs the Jew is still required to conduct themselves according to Torah and God's will. This is fusing the Torah with the physical world. That is the idea behind "lemor" — "to say."

When we say that one should make the world a holy world we're not speaking about — God Forbid — getting involved in things that are prohibited and trying to make them holy. It's for sure that what is forbidden is forbidden and we have nothing to do with those forbidden things. We say here that even things that are allowed, according to Torah, should be done according to the spirit and the philosophy of the Torah. So, you are connected to Torah.

Therefore, the fact that a Jew feels the presence of God while praying or studying Torah is not enough. That's not the purpose that God created Man and brought his soul down to this world. The purpose of a Jew is that also when we eat or drink or occupy ourselves with business and mundane worldly affairs, we should be permeated with the Ten Commandments: for example, "Anochi Hashem Elokecha," that God is our God and God is the only entity that exists and everything else is nullified in the presence of God.

This is the great thing that took place at the giving of the Torah at Mt. Sinai on Shavuot. God made the point to us that we should connect the world with God. This will ultimately be with the coming of the Moshiach — the Redeemer — may it be speedily in our days. ■

Yiddishist and community activist Rachel Juni

Rachel (née Geitheim) Juni, age 99, passed away in her home in Ann Arbor, Michigan, on May 10. She was a graduate of the third class of Queens College in Jamaica, Queens, NY, where she grew up. In her late teens, she met the great love of her life, Elliot Juni, who was the son of her parents' closest friends from Europe. The families originated in what was then Eastern Galicia, Austria-Hungary, in the area now known as Southwestern Ukraine. They were married on March 5, 1944, until Elliot's death in January, 2016.

Rachel (Rae, Rekhl) and Elliot's early travels followed his pursuit of his PhD, leading eventually to Atlanta, Georgia, where he had a faculty position at Emory University, and finally to Ann Arbor where she supported him in his faculty and research position at the University of Michigan Medical School.

In addition to her continuing interest in science, which she discussed avidly with Elliot, she actively did many things. The family was always her utmost focus, for whom she exemplified the Yiddish term baleboste – an always gracious host, homemaker, active parent, teacher, and guide to her children and grandchildren, and generous host to numerous close friends. It is impossible to describe the love, creativity, intelligence, and pure joy she endlessly radiated.

In the early 1960s, Rachel and Elliot actively campaigned, including door to door in the South, for civil rights and continued political work their whole lives. They also enjoyed membership in many square dance clubs, including their favorite type, "challenge level," which involved memorizing almost 1,000 dance formation calls. Their related papers are archived in the Elliot and Rachel Juni Challenge Square Dance Collection at the New Hampshire Library of Traditional Music and Dance.

Rachel was an accomplished artist who worked with fiber art, abstract paintings, and more. She donated countless hours to various volunteer activities including library work at the Beth Israel synagogue, Hadassah, and the early years of the Washtenaw Jewish News. Starting about 25 years ago, she became an ardent Yiddishist, working to preserve her ancestral language. In that regard, she participated for decades in two weekly Ann Arbor Yiddish Groups, one of which she created and hosted. During COVID, she continued to participate weekly in the Ann Arbor "Yidish Tish" and several other Yiddish groups via Zoom.

She is survived by her son, Jack (Rochelle); her daughter, Susannah; two grandchildren, Eva (Ryan) Stevenson and Elyssa (Luke) Vanderlinden; and two great grandchildren, Janaki and

Obituaries

Lesley G. (Garber) Mathews, of Ogunquit, ME, formerly of Brookline, MA, died Sunday, April 10. She was the beloved wife of Robert B. Glidden Jr. and cherished sister of Ceil Garber and sister-in-law of Roz Garber and Donna Glidden. She was the loving mother of Eileen Freed (Gary), Stacy Bushey (Michael), and Tracy Jaffe (David) and stepmother of Robert B. Glidden III (Karen), Michael Glidden, and Susan Glidden (Greg).

Lesley was devoted to her adored four-legged daughter, Hannah, who died last year.

She was the unique grandmother of Ben (Ariane), Michele, Ariel, Mathew, Audrey, Jessie (Ryan), Zach, Amanda, Jack, and Tanner. She treasured her nieces Ilana, Shira, Yaffa, Kelly, and Becca and her many first cousins.

She was predeceased by her parents Bernard and Beatrice (Schwalb) Garber and her brother Louis N. Garber.

Alan Fisherman passed away on Sunday, April 10. He was a proud native Houstonian, graduating from Bellaire High School. Alan then attended college at Texas A&M University in College Station and went on to the University of Texas Medical Branch in Galveston (UTMB). While in medical school at UTMB, he began dating the love of his life, Iris. They were married in Galveston and moved back to Houston where they raised their family. Alan dedicated his professional career to anesthesiology, caring for his patients and ensuring their comfort through many surgeries. He practiced at Park Plaza Hospital for 20 years and then served as medical director for a health insurance brokerage firm where he advocated on behalf of patients. He was a master gardener and the outdoors brought him so much joy.

He is survived by his loving wife of 48 years, Iris, his two children, Mike (Jackie) and Stephanie (Randall) and two granddaughters, Leia and Emery who affectionately called him Zeyde and filled his life with so much joy. Alan is also survived by his brother, Bill (Sharron), sister-in-law Sheryl (Richard), and brother-in-law Gary (Eileen) and 10 nephews and nieces.

Alan lived his life to the fullest, traveling the world by air and sea and ensuring his time was well spent with family. He will always be remembered as a vibrant and affectionate person by his friends and those dear to him. He will be deeply missed.

The family requests that memorial dona-

Obituaries

tions in his honor may be made to the Houston Jewish Community Foundation, Alan Fisherman Memorial Tribute Fund, 5603 S. Braeswood, Houston, TX 77096.

Betty Forchheimer, devoted wife of Robert (deceased), loving mother of Melanie Kutnick (Richard), Jody Forchheimer (Louis Kaplow) and Martin Forchheimer (Nancy Firestone), cherished grandmother of Ryan (Kate), Adam, Monica (Jason), Irene (David) and Leah (Jared), and adored great-grandmother of Rory, Sydney, Edie and Isaac, passed away peacefully on April 7.

Betty enjoyed a very long and active life. Born in Cleveland on May 15, 1930, she grew up in Cleveland Heights and graduated from Cleveland Heights High School. She received her Bachelor of Arts Degree from Flora Stone Mather College.

Betty met the love of her life, Robert Forchheimer, at a Hillel dance. They married in 1952. They built their first home in South Euclid, where they raised their 3 children and lived for 32 years before moving to a home in Beachwood.

Betty was an accomplished, professional portrait and landscape artist who also had additional training at the Cleveland Institute of Art. She enjoyed leading weekly classes in portraiture from her Beachwood home studio. Betty had a deep sense of commitment to the Jewish community and to the State of Israel. She was very outgoing and had a wide circle of close friends.

Betty was pre-deceased by her mother Rachel (nee Shapiro), father Maurice Gelfand, brother Lawrence Gelfand and sister Sonia Silverman. She also is survived by her sister, Eileen Manning, and many nieces and nephews.

Patricia Mae Christoforo Stone, age 90, born in Medford, MA and raised in Revere Beach, MA died on a blue sunny day, April 10 at Arbor Hospice in Saline, MI. She lived in Ann Arbor, MI at Cranbrook Tower Apartments for 18 years prior to her stay at Hospice. Patricia grew up on the beach with her devoted parents, Patrick Christoforo, and E. Mildred Christoforo (Mutch), and loving sisters, Paula Peterson from Marblehead, MA and Priscilla Davis (Robert) from Winthrop, MA (deceased). She taught elementary school in Long Beach, CA for two years before marrying Paul Stone from Cooperstown, NY who she met working summers at the Otesaga Hotel.

Patricia was a vibrant and dedicated mother to four children, Tamar Maryott, (Guy) from Monroeton, PA, Ellen Stone (Roger Lauer) from Ann Arbor, MI, Timothy Stone (Linda) from Aston, PA and Carlena Back (Greg) from Stroudsburg, PA. She was proud to be a grandmother to Josh Evans (Geneva Langston Evans), Rebekah Lauer, Laura Maryott, Clare Lauer, Abby Lauer, Sarah Maryott, and Gregory Back, and a great-grandmother to Keira Langston Evans and Clayton Paul **Maryott.**

Patricia raised her children along with her husband on Spring Hill, PA for many years and was an amazing cook and baker who helped raise and preserve most of the family's food. It was not uncommon for her to host large family gatherings with games of whiffle ball and kick-the-can afterwards. Patricia was kind and funny, endlessly energetic and full of wonder and joy about the life she lived. She also had an impeccable sense of style, loved clothes, Masterpiece Theater, and beautiful objects that were timeless. Patricia taught her children to be honest, forthright, patient and strong. After her divorce, Patricia returned to Boston, MA in midlife and worked at both John Hancock Insurance and the Franklin Institute as a switchboard operator. Patricia survived years of bipolar disorder, eventually receiving expert care at the University of Michigan Hospital Geriatric Center and Psychiatry Department, as well as the Turner Senior Resource Center.

She loved living in Ann Arbor, Michigan at the end of her life among the trees, the river and near the Great Lakes. Patricia enjoyed watching the Detroit Tigers, drinking tea, cooking, reading, playing bingo, and spending time with her family. She described herself as content and lucky before she died. Patricia will be greatly missed by all who knew and loved her. In lieu of flowers, donations can be made in Patricia's name to Arbor Hospice (https://www.arborhospice.org/donate/), UM Geriatrics Social Work and Community Programs or the UM Psychiatry Emergency Fund for Children and Adolescent Psychiatry: https://leadersandbest.umich.edu/find/.

Margaret Warshaw Brill of Newton Highlands died April 13 at Beth Israel Deaconess Medical Center in Boston following a stroke. She was with her family when she passed. She was born May 4, 1947, at Lawrence General Hospital to Thayer and Bernice (Kepner) Warshaw and grew up in Andover, MA. She leaves behind her grieving family: husband Nick; children Rachel (Jacob Pemberton), Jacob (Emma Huntington), and Charlotte; grandchildren Josephine Pemberton, Samuel Pemberton, James Pemberton, and Lucas Brill; sisters Elinor Davidson and Shirley Roshannah and their families; and cousins Beth Schuyler and Judy Weiner.

Margaret graduated from Abbott Academy, Radcliffe College of Harvard University, and the Boston University School of Law. Margaret began her career as an attorney representing tenants and other low income clients with Greater Boston Legal Services. She later became the head of the real estate practice group at Testa, Hurwitz and Thibeault. For the last part of her career, she was a member of MIT's Office of General Counsel working on real estate and transactional matters. She was active in civic programs at Temple Shalom in Newton including, most recently, the synagogue's resettlement program for Afghan refugees. Margaret also sang in the Temple's volunteer choir.

A lifelong lover of the music, arts, and theatre, Margaret enjoyed the Handel & Haydn Society, the Metropolitan Opera, and the Glimmerglass Festival. Margaret was learning to play the guitar and enjoyed playing for her grandchildren when they visited from California. An avid reader, she was the cofounder of a women's book group now in its 30th year.

She took special pleasure in long walks on the beach with her loved ones and dogs, and she and Nick called Goose Rocks "our happy place".

Above all else, Margaret loved her family. She was the family captain, raising three wonderful children who are devoted to one another and their extended family. Her sly sense of humor, wonderful laugh, wise counsel, and love will be missed by family and friends. Her spirit of caring made the world a better place.

Tobe Barban Rothaus died on April 25 at the age of 92 in La Jolla, California. She had lived in California for the past 18 years, since the death of her beloved husband Oscar, who passed away in Ithaca, New York, where they had raised their three children. While she suffered from dementia in her final years, her illness did not dim her vibrant personality. She continued, until the end, to make friends and impress all who knew her with her spirit and determination. Tobe's first priority was always her family, to whom she was fiercely devoted, although she pursued a wide variety of interests throughout her life.

She was a voracious reader, and had a particular passion for poetry, and books about gardens, landscape architecture, and the immigrant experience. Her lifelong love of art, particularly Asian art, meant she was often to be found in a museum, and she shared her considerable knowledge of art while working as a docent at the Herbert F. Johnson Museum of Art on the Cornell University campus. She was also a member of the Auraca Herbarists, who supported Cornell's Robison Herb Garden, and on the board of directors of the Ithaca Community School of Music and Arts.

Her childhood in New York City trained her eye and influenced her taste; she had an incredible sense of fashion and décor, making any space she lived in beautiful and gracious, and she was a fantastic cook and host. She is survived by her 3 daughters and their husbands, Carla (Eric Printz), Ruth (Victor Caston), Tamar (Tim Bartlett), and 6 grandchildren, Rebecca, Simon, Eva, Sarah, Rachel, and Sophie. She was predeceased by her sister Francine Di Palma, and leaves her cherished sister Beth Londner in Israel, and numerous cousins, nieces, and nephews. May her memory be a blessing. ■

רעכל יוני ע-ה

דעם 26סטן יוני, 1922 ביז
דעם 10טן מיַי, 2022

זאָל זי האָבן אַ ליכטיקן גן-עדן.
אין אָנדענק אויף אייביק.

Rachel Juni
June 26, 1922 – May 10, 2022

May she rest in peace.
In eternal memory.

מיט ליבע און באַוווּנדערונג
With love and admiration

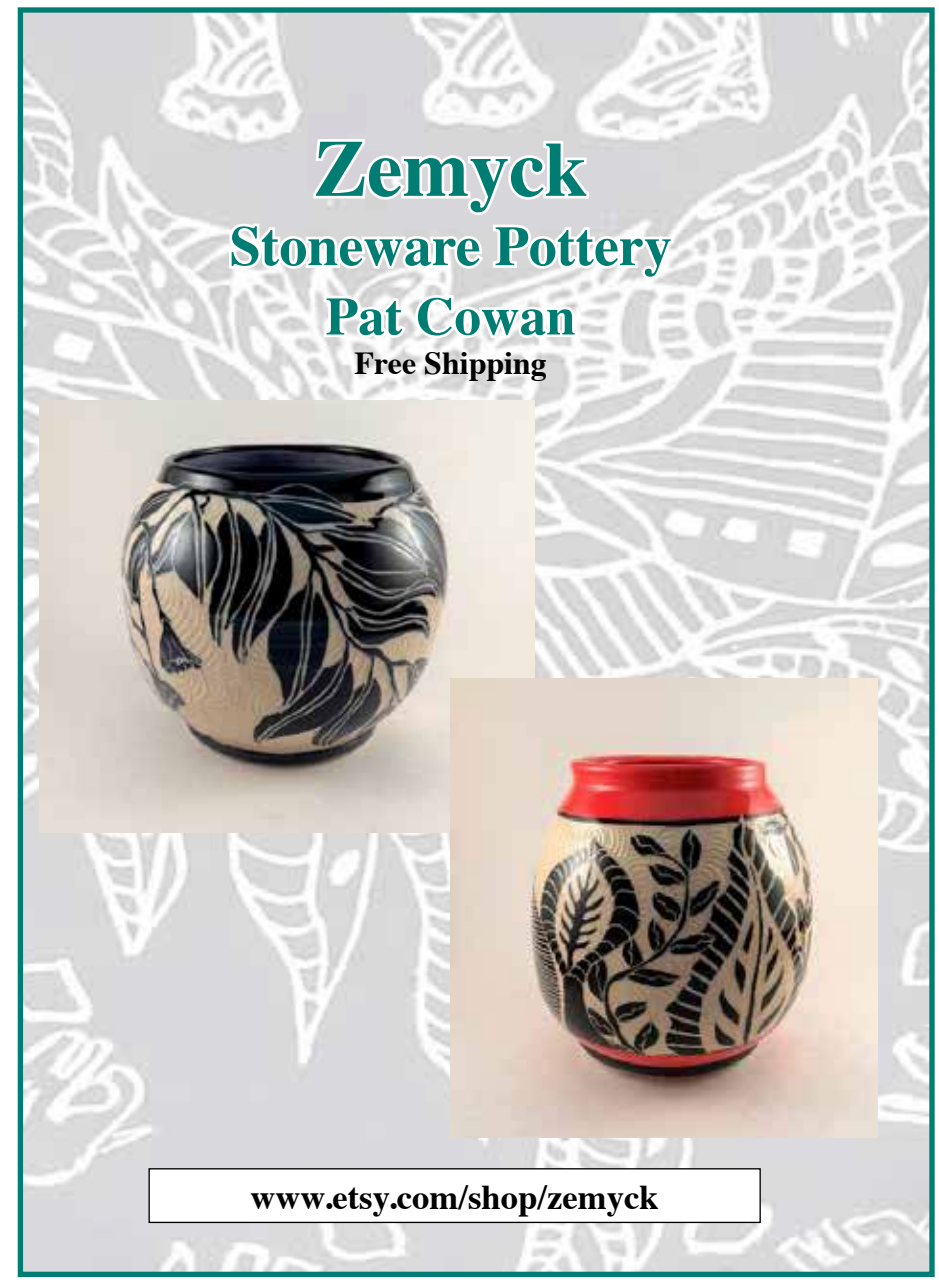
Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Marty Forchheimer (Nancy Firestone) on the death of his mother, Betty Forchheimer, April 7.
Eileen Freed on the death of her mother, Lesley Garber Mathews, April 10.
Gary Freed on the death of his brother-in-law, Alan Fisherman, April 10.
Ellen Stone (Roger Lauer) on the death of her mother, Patricia Cristoforo Stone, April 10.
Ellie (Ed) Davison on the death of her sister, Margaret Warshaw Brill, April 13.
The Family of Alice Cohen on her death, April 23.
Ruth Caston on the death of her mother, Tobe Barban Rothaus, April 25.
Larry Pearlstein on the death of his mother, Vivian Pearlstein, May 1
Shoshke-Razl Yuni and family on the death of her mother, Rachel Juni.

The Washtenaw Jewish community sends mazel tovs to:

Esther Zekić on her bat mitzvah, February 12. Daughter of Rachel Newman and Yossef Zekić, granddaughter of Chuck and Sharon Newman
Ed Kimball on the birth of his great-granddaughter, Jaedyn Mercy Heminger, April 2.
Madeleine Baker on her bat mitzvah, June 4.
Aya Gafni-Pappas on her bat mitzvah, June 11.
Nathan Adox on his bar mitzvah, June 18.
Mazal Tov to Steve & Andy Schiff on the birth of their granddaughter, Ayla Yara Schiff, daughter of Kira & Yaniv Schiff.
Mazal Tov to Peggy & Michael Singer on the marriage of their son, Daniel Singer, to Rachelle Sweet.
Marcy and James Plunkett on the marriage of their son, Adam Plunkett to Berit Erickson.



YOU ARE INVITED

Sunday, June 12, 2022
2:00 pm - 5:00 pm

JFS is Celebrating our Permanent Home

Mosaic

Jewish Family Services
of Washtenaw County

Scan here for tickets

TICKETS ON SALE NOW!

Join us on **Sunday, June 12, 2022**, as we celebrate the Year of Building. We will honor Mark Berg and Fran Berg with the Bernstein Award, and the generous group of lenders and donors who helped us purchase our forever home with the Amster Award.

University of Michigan
A. Alfred Taubman Biomedical Research Building
109 Zina Pitcher Place
Ann Arbor, MI 48109

Program: 2:00pm
Strolling Reception: 3:00pm - 5:00pm

For more information, please visit:
https://jfsannarbor.org/mosaic-2022

Thank you to the Amster Award recipients for helping us purchase our forever home.

Patti Aaron
Carol Amster z"l
Joan Binkow
Robert Bagramian and Linda Bennett
Mark and Fran Berg
Grace Boxer
Alan and Bette Cotzin
Stuart and Heather Dombey
Susan Fisher
Paul and Judy Freedman
Josh Pokempner and Gretchen Gardner
Steve and Joyce Gerber
Mona and Edward Goldman
Kathleen D. Thomas and Marge Greene
Richard and Susan Gutow
Hebrew Free Loan Detroit
Phyllis and David Herzig
Robert and Barbara Hooberman
David and Louise Lutton
Barry Nemon and Barbara Stark-Nemon
Alan Levy and Susan Pollans
Cara and Michael Berg Raunick

It is not too late to purchase a digital tribute ad to be displayed at the awards ceremony!
Email development@jfsannarbor.org

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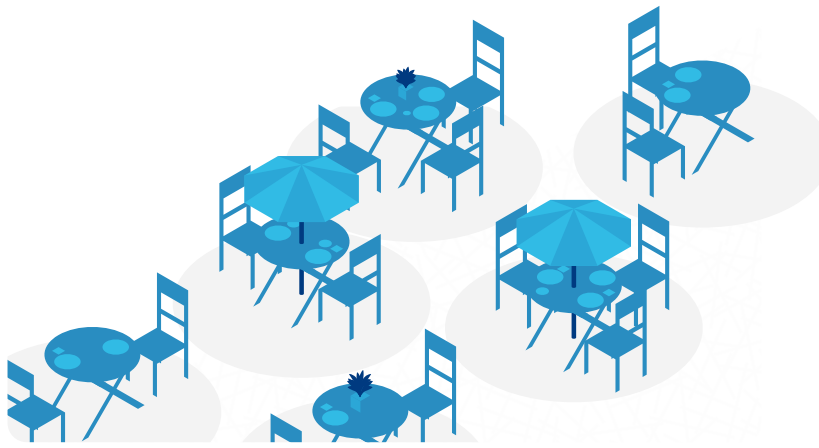
TheRide

Essential for our Community



Essential for **Business**

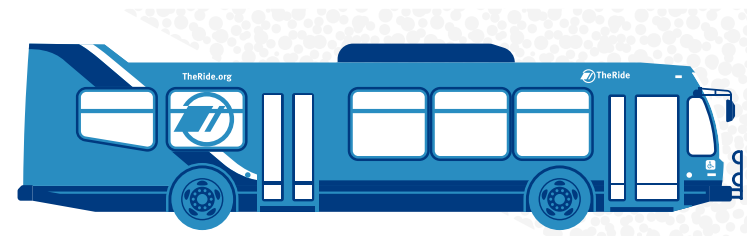
Public transit drives opportunity. Bringing people to jobs and giving businesses access to the entire workforce.

Essential for **Health**

Public transit provides access to Washtenaw County's world-class health system to our essential healthcare workers and to those who need it.

Essential for **Everyone**

We all benefit from public transit every day, whether we use it ourselves or not. Every $1 we spend on public transit is returned with $5 in economic benefit, is less of a burden on the environment, infrastructure and parking systems.



Essential for the **Environment**

Public transit reduces our nation's carbon emissions by 37 million metric tons annually.

We're all ready to get moving. As the community reopens, TheRide is here to provide the essential services we need to get back up to speed safely, quickly and efficiently.

Visit **TheRideYourWay.org** to learn the benefits of public transit in the greater Ann Arbor-Ypsilanti area.